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No.7

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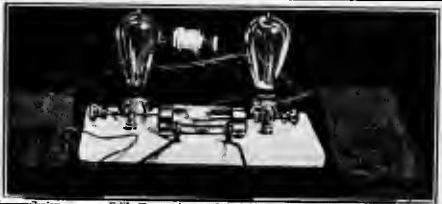
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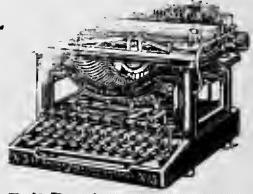
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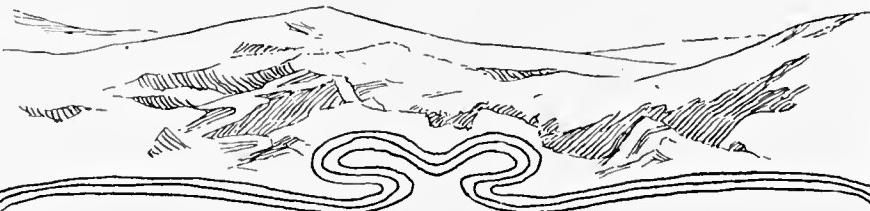
THE LITTLE PIONEER

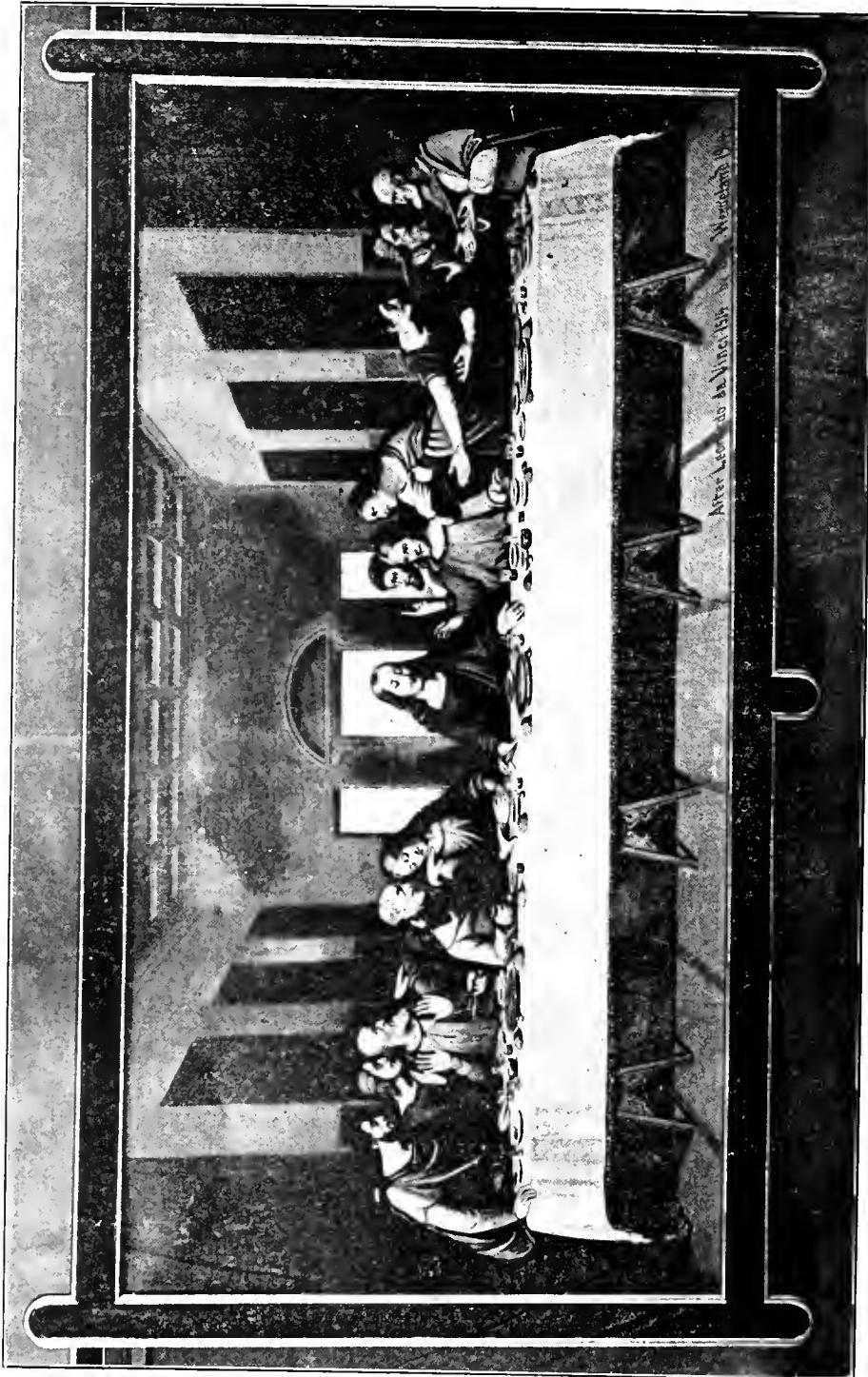
By MAUD BAGGARLEY

*Boy - little boy - of the long ago time.
With courage bold and faith sublime,
Thou didst leave thy play in eager haste
To follow thy sire across the waste -
Vast trackless waste, so drear and wild -
Pioneer hero, thou little child!*

*A child shall lead, says the Good Book true,
Yes, brave, high deeds a child may do!
Thy freckled face a-shine with joy
Inspires the soul, O, pioneer boy,
Who manfully with cheerful heart
Unknowing played a knightly part;
Performed with grace thy meed of toil;
And illness hunger, danger knew;
For this a nation honors you.*

*For, ever God's most holy plan
Hath need of thee - thou little man -
And thus thy small feet press
The sands of every wilderness.
Then keep thy spirit, loyal, true,
Thy heart and body undefiled
'Til God shall call thee, little child.*





"THE LAST SUPPER."

Copy of Leonardo da Vinci's famous picture. Reproduced by Dan Wegeland for Second Ward Meeting House, Salt Lake City.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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The Last Supper.

By L. Frank Branting.

FOREWORD.

It seems that from the earliest dawn of human recollection, the chief object of humanity has been to surround itself with the comforts and the ornaments of life. It appears to be a law of nature that those who most enjoy life are those who most thoroughly absorb and appreciate the beautiful in everything around them. They seem to follow the lead of the working bee that extracts the nectar of sweetness from the flowers of field and forest to be absorbed again as honey-sips through the cold and cheerless winter.

We are slowly learning that to most enjoy life, we must mix both imagination and sentiment with its everyday practical affairs and perplexities; and the nearer we approach that condition, the nearer we are obeying the injunction of Holy Writ that "Man is that he may have joy." When we hear sweet music or see a beautiful place or picture, we must attune ourselves to that inspiration so that we may be thrilled by those harmonies and see the glories of that handiwork. This attuning ourselves with the beautiful, this communion with the ideal is the highest development of which the human soul is capable. This quality of appreciation transfigures and glorifies

the things and conditions we meet in life and makes of us truer and better men and women.

In the Second Ward, Salt Lake City, we have been favored with a meeting house that is beautiful to look upon, and comfortable to assemble in; and we are adorning it with fitting gems that will surely prove rich feasts for the soul. How often have we looked with extreme pleasure at the art window in the east end of this chapel and pronounced it magnificent! And now, through the generous courtesy of Utah's patriarchal artist, Brother Dan. Weggeland, we are permitted to feast our eyes upon the best-known picture that this world has produced. They both appeal to our imagination, and the better we become acquainted with them, the better we admire them and the more we know about their history and significance, the more they impress us.

THE LAST SUPPER.

We are told that Leonardo da Vinci was a contemporary with Raphael and Michael Angelo; that he was born in 1452, and that he was one of eleven children. It is said that he was twenty-three years old when Michael Angelo was born, and thirty-one years of age

when Raphael was born. He died at the age of sixty-seven, and it is said that he was one of the most remarkable men that ever lived. He had a strong physique and a vigorous intellect, and as to elegance in dress and polish in manner he was a Beau Brummel and Lord Chesterfield combined. It made no difference to him whether he talked or laughed, danced or sang, painted or modeled, wrote poetry, music or scientific treatises, planned canals, designed fortresses, invented diving or flying machines, made engines of war or automatic toys for the pastime of royalty, he seemed to excel in everything he undertook. He was fastidious, dreamy, impulsive, procrastinating and ambitious of being a social leader. He studied everything in turn with the utmost ardor and finished nothing he began. All people courted him, all crafts tempted him, and his day and generation idolized him. He saw before him in his mental ideals, summits of perfection higher than it was possible for human tongue to describe or mortal hand to construct.

While he excelled in all the manly exercises of his time, and while he led in many lines of human endeavor, we know him best in two paintings that he left us as a legacy of his skill as an artist. It is conceded that while he was an anatomist and a physiologist of rare ability, he also stands highest in that order of intellectual and scientific painters who combined the pictures of art with the deepest research into its laws.

We are told that Raphael's "Sistine Madonna" is the greatest picture in the world, because, though simple in construction and character, it casts a mysterious spell of holiness on all who see it and causes boisterous voices to hush and heads to bow in reverential prayer before its magic power.

Michael Angelo's "Last Judgment" is said to be the largest and most pretentious fresco ever painted, being fifty-four feet long and forty-three feet wide and containing over a hundred more than life-sized figures.

When we consider "The Last Supper," as painted by Leonardo da Vinci we are compelled to confess that there is no painting in all the world so well known as this. Other arrangements of the persons of this event have been painted by some of the world's greatest artists, but the arrangement of Leonardo da Vinci stamps this picture as the greatest ever painted of that tragic scene of the Savior's life.

Leonardo was forty-six years of age when he painted this world-famous picture on the plastered walls of the monastic dining room in Milan, Italy. After several years of intense thinking on this subject, he put in two years of hard work painting this picture, yet he never considered that he had satisfactorily finished the head of the Savior. Although scarcely a remnant remains of the original, painted more than 400 years ago, the spirit of Leonardo still lives in that patched up repainted Italian picture. There is still something in it which leaves an impression stronger than that conveyed by any other work of art.

The amazed and astonished look, the eager, glancing eye and the profound, intense emotion on every face showed how keenly those words cut when the Savior said, "There is one among you who shall betray me." And yet, while this excited group of men crowded around him, each doubting himself and seeking an explanation from their Lord and Master by asking, "Lord, is it I?" He sat there so calmly and majestically that by that very poise, Leonardo has bequeathed to us the loftiest ideal of the Savior that art has been able to realize. It is from this ideal that we get the clear, oval countenance, the long hair parted in the middle, and that expression of grandeur and pensiveness combined with humility and power that gives it a sweetness and pathos which breathe the very airs of heaven. His bended head and downcast eyes, his outstretched arms and open hands speak with the eloquence of a thousand

tongues. Resigned submission seems traced in every line.

It is said that Leonardo was so baffled when he attempted to paint the Saviors' head and eyes that after weeks of thought and sketching it seemed that he could not attain the ideal he saw in his mind's eye, so he inclined the head and dropped the lids of the eyes, and the result was that instead of detracting from the face, it added an almost superhuman glory to that beautiful countenance. Then the right hand with its palm turned down and averted, seems to say, "If it is possible, let this cup of bitterness pass from me;" and the left hand with upturned and receptive palm calmly suggests "not my will, O Lord, but Thine be done." Of all the ideal pictures that have been painted of the Savior, this comes nearest the human heart. Here is the human Savior who ate and talked and worked with His brethren.

The picture softly dissolves into space and the light streaming through the windows simply emphasizes the features and brings them out into bold relief. The tonal effect of the light pouring into the half-darkened room is wonderful. The table, the dishes, the table-cloth with its worked stripes and tied corners, was of the same design and pattern as those the monks used in the dining room of the refectory of the convent of Santa Maria della Grazie, Milan, on the walls of which this picture was painted.

From this band of chosen followers it is possible to find four sets of brothers: Peter and Andrew; James, the elder, and John; Philip and Bartholomew; and Matthew, Thomas and James, sons of Alpheus. Two sets of these men stand in the relationship of father and son: James, the minor, and his son Jude; and Simon Zelotes and his son Judas Iscariot. Six of these apostles were cousins of Jesus: James, John, Thomas, Matthew, James, the less, and Jude. They were all Galileans except Simon and Judas who were Canaanites. No incident is recorded of Simon the Canaanite, or James, the

less, or Jude during the ministry of the Savior except at the Last Supper. Peter and John were men of unique endowments. Peter, John and Judas were the three striking characters. Peter, James and John were called "the Pillar Apostles." The last three were the only ones admitted to be with the Savior at the raising of the daughter of Jairus, at the Transfiguration, and at Gethsemane.

Leonardo places these men in four groups of three persons each, two groups on each side of the Savior. The group to which the artist gave the most thought and attention is Judas, Peter and John, the first group on the right hand of the Savior. This group signifies vengeance, while the group on the left hand of the Savior shows horror and detestation.

Peter, the zealous, impetuous apostle, who was the leader of that band of twelve, took the initiative when the Lord uttered those memorable words and quickly going over to John, put his left hand on John's right shoulder and nervously asked "what does this mean?" and urged John to ask the Savior who the traitor was. At the same time he accidentally strikes Judas in the ribs with the handle of the knife which he is holding in his right hand. It is a peculiar coincidence that Peter, in all his writings, exhorts the Church to patience, self-control, spiritual development and the observance of all Christian duties, yet he is the most irrational, and excited member of the group.

Judas, the treasurer of the quorum, is bending over the table, holding in his right hand the bag of money belonging to the Apostles, and as Peter comes up, he turns to look at him with a mixture of audacity and horror; and as Peter accidentally jabs him with the handle of his knife, Judas tips the salt cellar over which forebodes bad luck, and incidentally in this confusion he reaches his left hand over towards the dish that stands in front of the Savior suggesting the text, "whose hand is with me in the dish." Judas was an

ambitious man, and thought that some day Jesus would become a political power in the land, and all those who were prominently associated with Him would share in the power and emoluments of office. As time went on, more money came in to the treasury to be distributed among the poor. And as Judas began to handle larger sums of money, he was tempted to appropriate some temporarily for his own use, which he failed to return. This led to covetousness, unfaithfulness and embezzlement. For a long time he concealed his guilt, but at the Last Supper he was astonished when he learned that the Master suspected what he had done, and when the Lord made the remark, "One of you shall betray me," he took it as a personal affront. After this he became desperate, and not caring what the result would be, he arranged with the officers to put the Savior in their hands, which he did with the tragic salutation, the kiss. The scriptures do not record what followed in the confusion, but we are told that Judas repented, carried the thirty pieces of silver back to the chief priests and confessed his sin hoping to relieve his mind, but the tension became so intense that Judas went out and hung himself. The money he returned to the chief priests was not put back into the treasury, as it was called blood money, but was used to buy the ground where Judas hung himself and was converted into a burial lot for strangers and those who were too poor to be taken care of except by charity. Ever since that time such burial grounds have been known as "the potter's field."

John, known as the disciple whom Jesus loved, one of the Pillar Apostles, who, with Peter and James, was the Savior's most intimate friend and with them was with the Savior in the chamber of death, in the glory of the transfiguration, and in the agony of Gethsemane, is the same John who followed his mother Mary and the Virgin Mary, mother of Jesus, and Mary Magdalene to the place of crucifixion. It was he

whom Jesus admonished to be as a son to his mother who was then to be left desolate. It is to Peter and John that Mary Magdalene first runs and tells them of the empty sepulcher, and it is Peter and John who first go to the sepulcher to see what the strange words meant. The history of the Acts tell us that Peter and John were the dearest of friends. It was this John who suffered the severest kind of persecution in Rome. The emperor Domitian had him thrown into a caldron of boiling oil, and when it was discovered it did not hurt him, he was banished to work in the mines on the island of Patmos, and it was while here that he had the glorious vision of the New Jerusalem so graphically described in the Book of Revelation.

The three figures to the left of this group are Andrew, James, the minor, and Bartholomew.

Andrew is the elderly, strong character who is lifting up both of his hands in astonishment. He is the man who was instrumental in converting his brother Peter to the church, and was the man who called the Savior, "the Lamb of God," a title which ever after remained with Him.

James, the minor, in whose profile we see a likeness of the Savior, binds this chain of figures together by reaching his hand in turn on to Peter's shoulder, also seeking information. James, the minor, was not a teacher of doctrine, but was rather the moral teacher of the New Testament. We do not hear much of James until several years after the crucifixion, and then when we hear of him he appears equal in authority with Peter. Three years after Paul was converted to Christianity the people would have nothing to do with him because they remembered his persecutions in earlier days and were therefore afraid of him. Barnabas introduced him to Peter and James, and it was by their authority Paul was admitted to mingle freely with the Christians. From then on, we find James presiding in Jerusalem, the most important center of the Church,

the city that James seemed never to have left.

Bartholomew is standing at the extreme end of the table leaning forward on both hands; as if trying to catch the words the Savior may utter. Not much is known of him. It is supposed that he preached the gospel in India to the Armenians.

James, the major, is the first figure in the group to the left of the Savior. He starts back in horror with extended arms, open lips and head bowed down as one who sees before him the monster of which he has just heard. It is said that he, in company with his brother John, were in partnership with Peter and Andrew on a fishing venture. This venture proved unsuccessful. They rowed to shore and began washing their nets. Just then the Savior appeared and called them to be fishers of men, and they obeyed. On the night before the crucifixion, James was present at the agony in the garden.

Thomas is seen from behind with the index finger of his right hand raised in an apparently menacing mood at Judas. Thomas's mind was of a somber turn, and he always looked at things from the darkest side. He was sometimes referred to as the "doubting Thomas."

Philip, the third of this group, in strong contrast to the other two, round it off in a very pleasing manner. He has risen on his feet and with his hands on his breast leans toward his master and declares his love and innocence with great clearness: "Lord, it is not I, Thou knowest it. Thou seest my pure heart. It is not I." In this picture of Philip, Leonardo has reached his highest form of grace and expression, and one can almost fancy that the tracery of Raphael's celestial woman is discerned in it.

Matthew, the first man of the last group, turns eagerly to his companions with both hands stretched out towards our Lord, and unites this group with the others. In St. Mark, he is known

as Levi, the son of Alphæus, and in St. Luke, he is spoken of as Levi, the tax collector. Little is known about his active life in the apostleship. He comes to us as the writer of the first book of the New Testament, in which he preaches to the Jews that Jesus of Nazareth is the Messiah spoken of in the Old Testament, for whom they have been so anxiously looking.

Thaddæus, sometimes known as *Jude* or *Lebbæcus*, shows the most violent surprise, doubt and suspicion. He has laid his left hand open on the table and has raised the right as if he intended to strike his left with the back of his right, as if to say, "Have I not said so? Have I not always supposed it?" He is supposed to be the writer of the Epistle of Jude, which is an exhortation to be true to the faith.

Simon the Canaanite, also known as Simon Zelotes, the oldest of the twelve, sits at the end of the table full of dignity and composure. While his countenance showed that he was astonished, yet he was not excited, but rather thoughtful. He was a strong advocate of the Mosaic ritual.

The great critics of the world tell us that the grouping of this picture is perfect, for by the very massing of the disciples into four groups, he has expressed a feeling of tremendous physical energy and mental emotion. Every gesture speaks, every line is full of meaning and while careful attention has been paid to detail, the general treatment of the whole composition is remarkable. And taking the subject as the last meeting of the disciples, when they have gathered to bid their Master an affectionate farewell, and after the Master had uttered those fatal words "One of you will betray me," which comes as a thunderbolt in their midst, Leonardo concentrated all of his talents, ideals and powers upon that scene and bequeathed to posterity the most beautiful expression the world has ever seen of the last meeting between the Savior and His band of chosen followers.

Safeguarding the Eyesight.

By Dr. L. W. Snow.

Few of us ever stop to think of the great blessing we enjoy in the special sense of sight. The beauties of the sunset, the fleecy white clouds of summer, the birds and the colors of the flowers would all be unknown to us if it were not for this great gift of sight. Life is robbed of much of its brightness when from an accident or disease a person is obliged to live in darkness. Many persons are yearly deprived of this faculty by neglecting the common laws of health. Sometimes an accident occurs to one eye and this if neglected produces blindness in the other eye. A rather pathetic case recently came to my office. A little three year old boy who became blind in both eyes due to the point of a pocket knife entering one eye, said: "Papa, I can hear the little birds sing but I cannot see them."

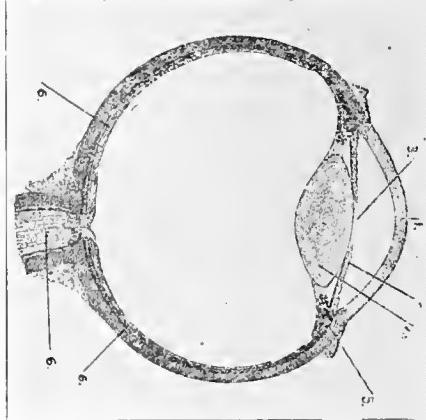
A broad world of beautiful objects and delightful scenes are visible to the naked eye. By means of glass lenses in the form of a telescope, distant worlds may be seen. Small pieces of glass in the microscope bring many worlds of tiny objects within our range of sight. Beautiful and delicate structures of minerals, of flowers and plants, as well as the structures of the blood and tissues of the body and germs and minute animal life can be studied in this manner. This is not only interesting to us, but the means of much progress in many of the sciences. The microscope is one of the greatest aids we have to-day in the prevention of disease.

The eye is the most delicate organ in the body. In many ways it resembles a camera. At the front are the clear part of the eye and the lens to focus the rays of light; and the colored curtain of the eye with its opening in the center, the pupil, which can be changed in size to regulate the

amount of light; while the retina or nerve at the back of the eye is the sensitive plate upon which the images are received. While the plate cannot be moved backward and forward, as in a camera, yet a delicate muscle of the eye, by acting on the elastic lens and changing its shape, brings images of objects at different distances to a focus on the nerve. The image of an object formed in each eye separately is focused into one and is seen as one object.

Contagious diseases of the eye can be transferred either directly or indirectly from one eye to another. There is nearly always some discharge from the eye and the contagion is in the discharge. The bacteria or germs are the contagious part and each disease has a special germ which produces the disease if introduced in a well eye. The germs seldom if ever travel through the air, but are conveyed by unclean fingers, handkerchiefs, towels, etc.

Germs are the cause of many diseases, and any method to destroy these



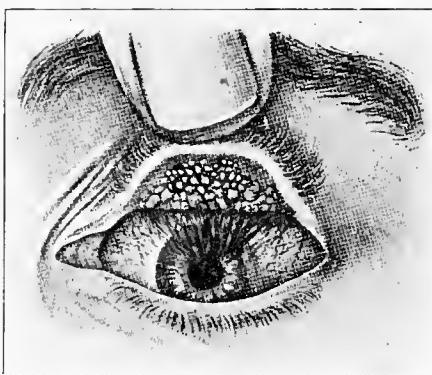
SECTION OF HUMAN EYE.

1. Cornea or clear part of the eye;
2. iris or colored curtain;
3. pupil;
4. lens;
5. muscle changing shape of lens;
6. nerve of sight.

germs is called antisepsis. Heat, carbolic acid, alcohol, etc., are anticeptics or germicides by reason of their power to kill germs. In diseases of the eye strong antiseptic solutions cannot be used, the eye being such a delicate organ. We depend much on asepsis or cleanliness by frequent bathing with boiled water or weak antiseptic solutions. Nitrate of silver and argyrol are good germicides and are often used to treat contagious diseases of the eye. "An ounce of prevention is worth a pound of cure," as it is much easier to keep these germs out of the eye than to get them out when once in.

Pink eye is a mild contagious disease of the eyes which occurs most often in the spring months. It is not as a rule a serious disease. Cleanli-

gives relief. When a person is subject to styes, the eyes should always be examined to see if proper glasses



CONTAGIOUS GRANULAR EYELIDS.

will not relieve the trouble. Sometimes styes form owing to a person's health being poor. This should be corrected as far as possible. Warts and pimples sometimes form along the edge of the eyelid. If they become chronic they are likely to cause the eyelashes to grow in a wrong direction, sometimes turning in and scratching the eye which causes redness and pain and in time injures the sight.

Eye strain often causes headaches, nervous troubles and poor health. The causes of eye strain are conditions of the eyes such as a far sighted eye, a near sighted eye and poor balance of the eye muscles. Many of the conditions can be corrected by proper glasses. Eyes are often injured by lack of care. A person should never read by a poor light. Do as much of your reading as you can by daylight and when reading at night have a good artificial light. An electric light shaded by a faint frosted or tinted bulb makes a good light, but no artificial light is as good as daylight. While reading, writing or looking at near objects, have the light come from the left side if possible and fall on the printed page when reading but never directly into your eyes. Reading fine print at night is quite a tax on the eyes.



A CONTAGIOUS EYE DISEASE.

ness and a mild astrigent wash as a teaspoonful of boric acid to a pint of water is generally about all that is required.

Contagious granular eye-lids is a serious disease which develops slowly and often results in partial or complete blindness. The infection is rubbed into the eyes by roller towels, handkerchiefs and fingers.

A stye is a very common affection of the eyes and often gives rise to much pain. When seen early it may sometimes be cured by pulling out an eye lash at the root of which the stye is forming. Applying hot water often

No set of muscles in the body can work for a great length of time without becoming tired. An occasional rest of the eyes with care as to proper light and the proper position of the book in reading will enable one to accomplish very much more work without injury to the eyesight.

The importance of plenty of light in your homes cannot be too strongly urged. A north window gives a more even but not as much light as a south window. There is little danger of too much light in a home. If the light is not sufficient one is apt to hold the book too near the eyes. This produces an eye strain, and often a faulty position of the body. The amount of light is greatly modified by the color of the walls. The light or more delicate shades of yellow, green, blue or light gray should be chosen and especially

in rooms that are not supplied with large windows. Moving pictures are a great source of both amusement and education. When the pictures are new, of a good quality and the machine runs well, it is not much of a tax on the eyes to view them for a reasonable length of time. If the photos are solid or old, and the machine does not run perfectly, a blurred or flickering picture will be produced which is injurious to the eyes.

It is interesting to know that the subject of sight is now receiving the attention of physicians throughout the world. It is important for parents to understand something about the care of the eyes. These few points are merely suggestive of the fact that sight is the most important of all our senses. With it the world is beautiful. Without it life is almost a blank.

TO A SEGO LILY.

By Effie Stewart Dart.

Fair little blossom, with a heart of gold,
Uplifting waxen petals to the sun,
How many lessons does your chalice hold,
Telling of God's love and victories won!

For all the long, cold winter past you lay
Deep buried 'neath a bed of ice and snow;
That you were surely living, who could say?
Or tell just where you would in beauty grow?

But in the throbbing, pulsing warmth of Spring
You heard the warm sun calling and pushed thro'
The soil that hid you, hope and joy to bring
To souls who would a lesson find in you.

Barren and desolate may the soil appear,
And yet have power to shield and nurture you,
In lustrous beauty now your head you rear,
Nourished by gentle showers and sun and dew.

If God so cared for you, will He not care
For loved ones hidden from our sight away?
Will He not rouse them from Death's sleep to share
The endless brightness of the Eternal Day?

Fair little flower, the lessons you would teach
Are purity, obedience, perfect trust;
God will ne'er fail His children when they reach
Their trembling hands for succor; He is just.

Fit emblem are ye of this glorious state,
Whose men and women heed in youth the call
To serve the Lord, keep His laws and emulate
The Sinless One, His pattern for us all.

The Pioneers.

From the "Pioneer Ode," by Orson F. Whitney.

Far down the mystic river of the mind,
A fleet of recollections slowly wind,
A wreath of flowers from fancy's garden
brought,
Historic views on memory's canvas wrought.

Lo! issuing from the canyon's rough defile,
Where frowns on either side a lofty pile,
A little band of sunburnt mountaineers
Halt on the ridge whose milder summit rears
The towering peaks and plain to intervene,
And gaze with wonder on the glorious scene.

Ah, marvel nothing if the eye may trace,
The care lines on each toil-worn hero's face,
Nor yet if down his cheek in silent show
The trickling tides of tender feeling flow.
Would e'en the coldest heart forbear to say,
Good cause had gratitude to weep that day,
Or censure for a flow of manly tears,
That brave souled band, IMMORTAL PIONEERS.

Their names? Go view them on the golden
page,
The gift of glory to remotest age,
The van of civilization's westward sweep,
The few that sowed what millions yet shall
reap.



"That Flynn Boy."

By John Henry Evans.

XXV.

Never before had the Ainsley farm been the scene of such lively festivities. All the members of the Macclesfield branch were there, and some that were not members.

The Dodwells were there with all the young Dodwells. So also were Brother and Sister Kiffin, with their pudgy figures and their stout brogue. And the crowd of young fellows Gus had, a number of whom were still out of the Church—they were there too. Of course, Ira and Gus were there. In fact, the party had been got up and taken to the Ainsleys for the missionaries' sake. It was the first one of its kind they had ever had, the Macclesfield branch.

It had been suggested and indeed arranged for by Elsie Woodstock. Elsie Woodstock was one of the newest members of the group of young people at Macclesfield, some of whom had not yet joined the Church, but who were expected to do so. At all events, she had been the last to join the Group. The truth is, she had come since Gus's defection. But she was by no means the least of the Group. On the contrary, she was the most energetic and interested.

Everybody, young and old, paid her great deference. That was partly a compliment to her beauty. For she was beautiful—there was no denying that. The blackness of the raven's plume was in her abundant hair; the glint of the morning star was in her eye; the bloom of the young spring was on her cheeks; and the elasticity of life and health and vivacity was in her step. And who is there but would pay toll, and a heavy one at that, to such beauty, where it existed absolutely alone?

But it did not exist absolutely alone in Elsie Woodstock. It was accompanied by something that would have obtained homage where beauty was

entirely absent. Elsie Woodstock had charm. There was no denying that, either. You had but to get in her presence to know that she had personal magnetism, and a great deal of it. She was vivacious, but her charm did not consist in vivacity. Nor did it consist in what she said or what she did, or even in the way she said or did anything. It lay in *her*, in what she made you feel about her. In short, it was charm!

Still there was that about her which made you feel the least bit uneasy. You did not say this to anyone. You did not say this even to yourself. You felt it, like her charm, rather than spoke of it. And when you were asked what you thought about her, you remarked uncertainly that—well, you didn't exactly know. And you were perfectly aware too that if your questioner had the same query put to him he would say the same thing. It was what Gus had said when Ira had asked him. It was what each of the Group had said to the others in answer to the same question. And after each affair, whether religious or social, everybody put the question to everybody else, only to receive the same answer. No one seemed able to make any headway so far as this point was concerned. Yet that did not deter any of the Group or of the branch from seeking and enjoying her society. Her beauty and her charm captivated everybody without any effort on any one's part.

Gossip had it that Miss Woodstock was interested only in the auburn-haired missionary. But whoever knew Madam Gossip, by the merest chance, to stumble upon the whole truth? For she has the trick of making the longest story out of the merest hint. And so nobody knew anything for certain, for all the wagging of tongues. To be sure, and more and more as the weeks passed, it was observed that she looked at Gus a good deal, that

she never missed an occasion to converse with him (and some observers would have given the world to know what about), and that she had a little way of touching him lightly on the arm whenever she laughingly denied anything he said to her. But all this, while of considerable value as evidence to yourself, was of little use as such when you wanted to convince someone else of your sagacity as a diviner. And it was so interesting to conjecture in such matters. It added zest even to missionary work when somebody of one sex wanted somebody of another sex—or seemed to, which was almost as good—and you didn't know whether that somebody else wanted the somebody. One of the Group—you may be able to guess it to have been Alice Eskersley—said she shouldn't wonder if Miss Woodstock hadn't planned the party at Ainsleys just to get a chance to lead Brother Flynn away by himself, seeing she had never had an opportunity to be alone with him before. Of course, this was said after the party, when that very thing happened, and was moreover said laughingly, as if it were a laughing matter with her. But Alice had never been able to convince anyone that her interest in the big missionary was merely religious.

At all events, it was Elsie Woodstock who planned the party, as I have already stated, and here they were, the members and friends of the Macclesfield branch gathered at Ainsley's for a jolly time.

The Ainsley farm was but a few miles out from Macclesfield. Not that the Ainsleys owned the farm. Few in England own the land they till. The land owners there are mostly like the sheep owners in America—absentee owners. The Ainsleys merely rented the soil indefinitely. They were related to Miss Woodstock, by a remove of three or four degrees, and that is how Elsie came to have the party there. Like her, they were not in the Church, but were investigating and therefore friendly towards the "Mormons."

It was a pretty farm, cut up by small groves here and there on the margins of the cultivated fields. Here, after the luncheons had been disposed of, the picnickers divided into groups according to affinities and scattered out for enjoyment.

That little stroll of Elsie and Gus was plannel with feminine tact, but so much can hardly be said for the rest of it. A small group of young persons, including these two, meandered away from the farmhouse, when Elsie spied a pretty nook in the distance, to which she immediately challenged Gus for a race. He as instantly accepted. The rest of the group, probably suspecting something, did not follow. Thus it happened that these two were alone—which they had never been before. A little way from their journey's end. Miss Woodstock gave out and began to walk in a leisurely manner, with a glance rearward to see where the others were.

"The race is mine!" Gus claimed airily.

"The race always is to the swift," quoted Elsie.

"No twisting of the Scriptures!" corrected her companion. "The Bible says the race is *not* to the swift."

"Well, it is in this case, anyway, isn't it?"

"Yes," he assented. And then presently, "Shall we go back? We are all alone."

"Are you afraid?" she asked archly.

"Well, hardly."

"And then, you know, we haven't got what we set out for, and you've always told us we should never give up in a good cause."

"That's so," he said ambiguously.

And they walked on.

Now Gus, as was his wont, played with his chain with his left hand—which a man should never do with a pretty girl by his side. Elsie was walking on that side, too. She glanced several times at that bent arm, and lifted her own hand upward as many times, but each time let it fall again. For pretty girls, especially when they

have been running, experience a sort of dependence on the man whom they are walking with. And so presently a little hand went up for good and all, stole through the bow of the arm, and rested there ever so lightly.

While Elsie had been giving those side glances at the bent arm and lifting her own up and down suspiciously, Gus had been silent, occupied with his own thoughts. What they were about he did not reveal. That they were serious, was evident from his face. And so, utterly unconscious (so at least it would appear) of what was going on at his left side it was some little time before he was aware that Elsie's arm was on his. Perhaps he would have continued so if she, taking his silence for consent hadn't drawn closer to him and given his arm just the least little hug. Instantly consternation was in his face. He looked ahead, embarrassed as a child caught stealing jam. His color rose to scarlet, overspread his face and neck, and became one with his hair. Again she misunderstood, and gave the arm a bit more of a squeeze.

Thereupon he tenderly removed her arm from his.

"You mustn't do that!" he said.

"Why?" she asked, innocently.

"I'm a missionary here."

"Certainly you are. Everybody knows that. I don't see the point."

"Well, I was sent here to do missionary work, and not to fall in love. See?"

"Yes; but why mayn't you do both?"

"A house divided against itself will fall. We cannot serve two masters."

"But why," she fenced, "would that be serving two masters? Love is the essential element in both."

"I don't know," he evaded. "But, anyhow, we're told not to do anything but preach the gospel while we're on a mission. And I try to do that with all my heart and mind."

"And mayn't I even so much as touch you like that?" she inquired, putting her hand on his arm lightly.

He only smiled for an answer.

She spoke again: "And suppose you should fall in love over here? You—"

"I wouldn't!" he broke in.

She looked away from him at nothing in particular. They had reached the spot in the ravine for which they were seeking. She stood still a minute, then sat down on the grass, and at the same time cast her eyes up at him invitingly. Accepting the invitation, he sat down also, opposite her.

"But suppose you could not help yourself? What then?"

"Falling in love? Why, I just wouldn't—that's all."

He did not look at her as he said this. She noticed it.

"Then you think love comes and goes as you want it to?"

"Almost."

"And you can love anybody you make up your mind to?"

"Yes."

"An Eskimo woman or an Indian squaw?"

"Many have done."

"But you're dodging. Could you?"

"Yes—if I were with one of them long enough and didn't see any other woman."

Miss Woodstock was shocked. "That isn't my notion at all," she said. "Love comes to you, you can't tell where from, and you just take it like measles, whether you want to or not."

"That's the feminine way of looking at it."

"But it's the true one—I *know!*" she insisted.

"You've had the experience?"

"Y-y-yes!" she hesitated, stealing a swift glance at him.

He pulled a spear of grass and put one end into the other to form a circle. She watched every detail of the process with as much anxiety as if the destiny of the world depended upon the thing's being done right.

"You missionaries are all alike in that respect," she observed, with the utmost irrelevancy, when he had finished.

"In what respect?" he hung back.

"In your determination to avoid women—except when you can preach to them. The Rector—I—I've heard—"

"The Rector! Then you know the Rector?"

"Why, yes. All the world knows the Rector! Why do you ask?"

Gus looked at her steadily for an embarrassingly long while. She tried to look unconcerned, but clearly she could not do so. Then he looked away. She endeavored vainly to engage him in conversation. He seemed lost to everything that was going on outside of his mind. Again he looked into her eyes.

"I want to ask you some questions. Will you promise to tell me the absolute truth, no matter what it costs you?"

She hesitated.

"Oh, you will, won't you?" he pleaded earnestly.

"Yes—whatever comes of it!"

And he knew that she would.

"How well do you know the Rector?"

"What do you mean?"

"Nothing offensive, I assure you," he said. "I merely want to know whether you know him very well."

"Why, yes. I belong to his church, you know."

"You know him well enough to be entrusted with an important errand?"

"Yes."

"And you *were* given with an important errand?"

"Yes."

"That errand was not to investigate 'Mormonism,' was it?"

"No; it wasn't."

"It was something else?"

"Yes."

"It concerned me, did it not?"

"Yes; it concerned you."

"It was to lead me away from 'Mormonism,' if you could, wasn't it?"

"Yes."

He thought a moment. He looked earnestly at her. Then he said:

"Oh, how could you?"

"But I didn't know!" she explained passionately. "I told you it wasn't to pry into your faith, and that is true. But I have found out a good many things about your faith—that it's good. And I've found out a good many things about you—that you're good, too. I didn't know what I was doing at all, or I wouldn't have accepted such a vile 'trust,' as you call it!"

"But why do you go on, then?"

"Because—because—oh, I can't tell you!"

She looked away from him and played with the grass. He leaned towards her and pressed his hand on hers. She looked up. There was an appeal in his eyes and in his whole manner.

"You must tell me!" he begged.

"It's because I love you," she said simply, "and can't leave you!"

He drew away in alarm. In her embarrassment she hid her face from him. He saw the moisture in her eyes, and the look in his own suddenly changed. He saw, too, how stupid he had been all along, and especially during this conversation with her.

"That was not the answer you expected, was it?"

"Not quite," he admitted.

"What did you expect me to say?"

"I don't know!"

"Are you angry at me for being so indecorous? You made me, you know! And, besides, I just couldn't help it."

"No; I am not vexed. But tell me, what made you undertake such a task as that of turning me from my religion?"

"Because," she replied, "I have always been religiously active, especially as a missionary. The Rector told me how intelligent you were and that if I could show you how mistaken you were in your belief, you would readily turn. It would be a superb bit of missionary work, he said."

"It would that!" echoed Gus, thinking of the task rather disconnectedly from himself.

"And so I set immediately to work."

she went on. "I had no doubt that I could do it, you know."

"But you didn't preach to me at all!"

"I preached, but not in the way a man preaches. I studied you, and I studied your religion."

"And found that both were not what you had been led to think?" Gus put in.

"Yes. And what's more, I learned how wicked it is, this thing I undertook to do."

"I should think you'd give it up, then."

"Give it up! I did that some time ago. At first I reported to the Rector, but lately I haven't. And I don't intend to any more. And I shan't go to his wicked church any more, nor have anything to do with him or his outrageous villainy! Why do men—men who profess to be religious leaders—do such wicked things?"

"Because they permit themselves to become possessed of the spirit of the adversary of all truth. I've never done the Rector any personal harm—yes, I have, too. I gave him a trouncing once at his own front door."

"You mean you really beat him?" Elsie inquired.

"Knocked him down with this fist and trampled on his face for telling lies about my people, and I'd do it again, too!"

"Oh, I understand now," said Elsie, "why he planned this! It's a mean personal revenge—that's what it is! He's deep, the Rector is, and I fell

into his trap without a hint of the truth!"

"But you're not in his trap now."

"No; that's one comfort."

"Nor am I, either, though I was one time," Gus said.

"Oh; and when was that?"

Gus told her the story of his reading of the Rector's books, laying stress on that skeptical life of Christ.

"What villainy!" exclaimed Miss Woodstock. "Why, the wickedness of the man passes all belief!"

"Yes; and the end is not yet. As soon as he finds out that your mission has failed—"

"It hasn't failed!" Elsie interrupted.

"In his sense it has."

"Yes."

"Well, as soon as he learns the outcome of your task with me—"

"Which he shall from my own lips, and a good deal more, too—"

"He'll have another plot started—you mark my word."

"And what'll that be?"

"Mob violence, I suppose," Gus answered. "That's always the last resort of our enemies."

The two sat mute for a moment, both looking away down the ravine, but seeing nothing. Presently, Elsie said:

"Maybe we'd better go back now."

"Yes," Gus said simply.

As they rose to go, Elsie went on: "Oh, I'm glad we've had this conversation. Now we understand each other, don't we?"

"Yes," he answered, not knowing what she meant.

(TO BE CONTINUED.)

Progress.

"The rolling stone gathers no moss," is a timeworn proverb, but, after all, it may well be questioned whether moss-gathering is the highest use to which a stone can be put. The stones that grind the meal for man's bread are not less valuable be-

cause they are uncoated with moss and the man who refuses to move along the road of general progress or helpfulness because it may interfere with his chance to accumulate for himself is not an ideal citizen.—Selected.

The Weakening of the Bird's Song.

By Claude T. Barnes.

M. S. P. R.; M. B. S. W.; M. A. O. U.; President Utah Audubon Society.

It is a matter of the gravest concern to the naturalists of the world, that the joyous song of the birds each year is weakening in volume and in some regions is dying altogether under the merciless and ignorant slaughter of civilization. It is a discouraging commentary, in fact, on the status of educated man that he, not the savage, leaves a trail of destruction and waste behind him. Living in an age notable for its scientific development he unwittingly uses the very results of his genius in robbing future generations of the blessings that a bounteous nature would gladly bestow.

Within the memory of the middle-aged man of today, beautiful passenger pigeons by the millions flew over the Central and Eastern States so as actually at times to shadow the sun and a wise use of them would have meant food for ages; yet the sole survivor of these once countless birds recently died in a museum in Ohio and big rewards for even one live specimen remain unclaimed! Yet this is but one of a score of such disheartening tales.

The great auks, birds of the size of the domestic goose, endowed with only flipper-like wings, flourished along the northern sea coasts until in 1800 sailors butchered them by the thousands for their oil and burned their edible bodies as fuel. They were exterminated on their favorite breeding place, Funk Island, in 1840; the last living bird was seen in 1852; and now even an egg is worth \$1200 or more! and a mounted skin will bring double that sum!

The handsome Labrador Duck (*Camptorhynchus labradoricus*) became totally extinct in 1875 before even scientists appreciated that its end was near.

The Pallas Cormorant (*Carbo perspicillatus*) first discovered by the Russian explorer, Commander Bering in 1741, met its fate in 1852.

At one time that valuable game bird known as the Eskimo Curlew (*Numerinus borealis*) ranged along the Atlantic Coast of North America; but in 1872 its downfall began; and by 1911 scientists began to note and regret its extinction. As ever it was the heartless man with the gun that precipitated the end.

The fine Cuban Tricolored Macaw (*Ara tricolor*) was annihilated in 1864; and Gosse's Macaw (*Ara gossei*) which lived in the Island of Jamaica was exterminated in 1800. Others that have gone are: the Guadeloupe Macaw (*Ara guadeloupensis*), Yellow-winged Green Parrot (*Amazona ochraceocephala*) and the Purple Guadeloupe Parrakeet (*Anodorhynchus purpuratus*). The Carolina Parrakeet (*Conuropsis carolinensis*), the charming little green and yellow bird is fast bidding us farewell as only ten specimens are known to be alive.

Such is the list of dead; but there are others fast fading from view.

Anyone that has seen the stately white Whooping Crane (*Grus americanus*) will regret to learn that it is fast becoming extinct, as an offer of \$1,000 for a live pair made five years ago has not been taken. The last live wild birds were observed by John F. Ferry in June, 1909, at Big Quille like, Saskatchewan.

So scarce has the Trumpeter Swan (*Olor americanus*) become that several hundred dollars can be had for a live specimen. The whistling swan, which it resembles, is still fairly plentiful.

The American Flamingo, Scarlet Ibis and Roseate Spoonbill, all of such exquisite color that every milliner is, after their feathers, will shortly go the way of the Trumpeter Swan if the depredations of plume hunters are not stopped.

The Upland Plover or Bartramian Sandpiper, a useful game bird in that

LAYSAN ISLAND ALBATRESES BEFORE THE GUNNERS CAME.





LAYSAN ISLAND AFTER THE GREAT SLAUGHTER.

it feeds on grasshoppers and cutworms, has gradually disappeared from its wonted breeding places and is in danger of immediate extinction. The Black-capped Petrel (*Aestrelata hastata*) has already been practically exterminated, the last living specimen having been found in Central Park, New York, on January 1, 1912.

Originally the California Condor (*Gymnogyps Californianus*), the largest North American game bird, ranged as far north as Oregon but now its habitat is limited to seven counties of Southern California. It is unfortunately open to the attack of ruthless gunners, trappers and rodent poisoners, and cannot be expected long to survive.

The Leath hen or Eastern pinnated grouse would long ago have become totally extinct had not some enthusiastic ornithologists of Massachusetts given it some protection. It is safe to say, likewise, that unless the states of Minnesota, Montana, Nebraska, Idaho, Wyoming, Washington, Oregon and California look sharply to their game laws, the Pinnated Grouse or "Prairie Chicken," the Sage Grouse and the Prairie Sharp-tail will all soon be birds of the past! But for the kindly efforts of certain wealthy Easterners, who have purchased and set aside large game preserves in the south, the Snowy Egret and the Amer-

ican Egret would long since have passed away under the slaughter of the "aigrette" plume hunters.

One of the most beautiful of all birds, the Wood Duck (*Aix sponsa*) is becoming so scarce that it ought everywhere to be protected; yet fifteen states in its range permit its destruction. One might as well kill Birds of Paradise for the table so exquisite is the color of this "game" bird.

There seems to be some question whether the Woodcock (*Philohela minor*) is decreasing; but there seems to be no doubt that our shore birds in general are fast disappearing, the species most noticeably on the decline being the Snipe, Willet, Red-breasted Sandpiper, Upland Plover, Golden Plover, and Pectoral Sandpiper.

With such inroads being made on wild bird life, what hunter has the heart to continue needless and unsportsmanlike shooting. Many laws must be made and, more important, they must be enforced. The sale of game birds should everywhere be prohibited and everyone should make a special effort to learn the habits of at least our common species. When in doubt concerning the economic status of any one bird decide not to shoot for the really harmful species can be counted on the fingers of one hand. We need lieutenants in the "army of the defense."



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Josiah Burrows	E. G. Gowans
William A. Morton	E. Conway Ashton

SALT LAKE CITY, - JULY, 1914

A Sane Fourth.

After years of earnest endeavor the advocates of a sane Fourth of July are beginning to see the fruits of their labors. The people of this great Republic are coming to their senses concerning the celebration of Independence Day. In the past, thousands of innocents were sacrificed upon the altar of noisy and powder-marked patriotism. Many hearts were broken and homes made desolate by the mistaken

and foolish idea that our appreciation of liberty could only be measured by the number of crackers exploded and the amount of powder burned. Noise and bluster were the acknowledged signs of patriotic fervor. Many thousands more were slaughtered in these senseless demonstrations than originally gave up their lives in the revolutionary battles for our freedom.

But thanks be to God the good sense of the nation has asserted itself and the people have resolved upon a new order of things. We love freedom none the less when we banish the dangerous methods of ushering in the Glorious Fourth and substitute safe and quiet celebrations; but the modern and sane methods furnish us the opportunity of contemplating the glorious blessings now enjoyed and thanking God for "life, liberty and the pursuit of happiness."

So, in the quiet of our homes, around the sacred family altars, in the mountains, the canyons, the wonderful retreats of these fair valleys, let us inaugurate a new era of patriotism—an era that shall place service to humanity as the highest patriotism to God and Country.

What of the Pioneers?

On at least one day of each year the surviving members of the Pioneers are taken care of right royally; they are banqueted, honored and feted until satiated. This is all, very well and good; but we sometimes wonder if the people of Utah give a thought to their condition or circumstances from July 25th of one year to July 23rd of the next. Are these veterans provided with the comforts of life? Are they

partakers of the wonderful benefits that their journey across the plains made it possible for the present generation to enjoy?

It may be that every man is well taken care of, but we venture the suggestion that a standing committee should be appointed by some one to keep in touch with the surviving members and see to it that not one shall want for any of the comforts of life. This state owes that much to the Pioneers.

Faith and Knowledge.

Bob was home from college, and the family was gathered about the Sunday, dinner table. "During the sermon," said Bob, "I kept thinking of the difference between Doctor Brown's point of view and that of the department of science at college. I never hear 'faith' mentioned in a classroom. There the word is 'knowledge.' They want to *know*, and they set to work and find out. Doctor Brown was mainly concerned with what we don't know and never can know on earth. I must say the method of college seems more reasonable."

Mrs. Metcalf, with a troubled face, turned to her husband. Bob's father did not seem overwhelmed, however. "No sane man would choose to live by faith if he had the means of going by knowledge," he said, calmly. "The difficulty is we know so little. Tell me, Bob, what does your professor really *know*? He knows a little of a few laws of the universe, such as gravity and the conservation of energy. He knows a few mathematical truths. He knows a number of things that have happened in the past. But what any living person is going to do in the future, he never can *know*, and our lives are largely dependent upon what any number of individuals will do in the future. If we are going to *do* anything at all, we are compelled to live by the principle of faith.

"When your professor buys a railway ticket, he does so in faith that the railway will carry him where he wants to go. All commerce is founded upon faith. The panic of 1907 showed how business stops without faith. There was as much money and energy during the panic as there was before. The only thing that was lacking was faith.

"Affection is wholly a matter of faith. The better reason I can give for being a man's friend, the less of a friend I really am. If I am his friend because he is rich or powerful or clever, no one would call that friendship. If I am his friend at all, I am so in response to a mysterious voice within me that bids me love him.

"So of mortality. Every moral act is an act of faith. Suppose I can steal a thousand dollars without chance of detection? Why don't I take it? Because I have faith in the mysterious voice within me that says I must not. No man *knows* what that voice is, yet all decent men prefer to obey rather than disobey it, and receive a great reward.

"The religious man goes one step farther. In the midst of all the difficulties and suffering of life, mankind hears an inward voice that says we are not alone, nor friendless, although no man call us friend. There is Some One Who cares, Who wants to come near and help us over the hard places of life. We can *prove* the reality of that Voice, no more and no less, than we can prove the reality of morality and friendship. Every race and every age has felt that *something* tugging at their hearts. Christ's message was, 'The instinct of your heart is true! There is Some One greater and more loving than man has ever dreamed!' Are you going to live without faith, Bob?"

"Why, father," said Bob, "it would not be possible!"

Mrs. Metcalf was winking fast, but in her heart were thanksgiving and peace.—*Youth's Companion*.



Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

SACRAMENT GEM FOR AUGUST:

While of these emblems we partake
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

CONCERT RECITATION FOR AUGUST, 1914.

FIFTH COMMANDMENT.

Ex. 20:12.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Summer Attendance.

By Stephen L. Richards, Second Assistant General Superintendent.

One of the chief problems confronting our Sunday School superintendents throughout the Church at this season of the year is the decrease in attendance. From nearly all parts of the Church inquiries come to us as to the best means to be adopted to prevent this "falling off" during the summer months.

Let us, if we can, determine upon some of the causes which bring about this condition. In the first place we find that in many of the larger cities within the stakes of the Church there are located universities, colleges, and high schools which attract to them thousands of our young people from the country districts who, it is hoped, affiliate themselves with the Sunday Schools within the cities during the school year. At the close of the school year these young people return to their homes, thus causing a considerable decrease in attendance in the city

Sunday Schools where they have been going. In the main these young people return to the Sunday Schools of their home towns and, of course, there should be no ultimate loss in attendance on their account.

We observe, next, that a good many families move from cities and towns to ranches and farms during the summer months. In many instances these ranches and farms are so remotely located from Sunday Schools that it seems impracticable for parents to send their children to Sunday School. We believe that the loss in attendance from this source is, in part, excusable, but that in many instances parents could be induced by proper persuasion on the part of the officers of the Sunday School to bring their families to the schools, even though they are obliged to travel a considerable distance in so doing.

Then comes vacations, both of pupils and teachers, which are, undoubtedly, responsible for a considerable portion of the loss in attendance. Against vacations

as such we have not a word to say. A well-earned rest and temporary residence in our beautiful mountain retreats and in other places and localities adapted for the purpose are not only desirable, but often indispensable to good health and happiness. We do believe, however, that in connection with our Sunday School affairs two things should receive attention in the matter of vacations: First, we strongly recommend that wherever teachers of a school take vacations, substitute teachers should, in all cases, be provided to take their places in the classes, in the event there are not a sufficient number of regular teachers so that those remaining can take charge. Provision for the substitution of teachers should be made sufficiently in advance of the expected absence of the regular teachers to insure thorough preparation on the part of the substitutes. This obligation to secure substitutes should devolve upon both the teachers taking the vacation and the superintendents of the schools, and neither should feel that their duty is done until the classes are properly provided for. Secondly, wherever a sufficiently large number of Sunday School children and teachers are congregated for meeting purposes, even though it be but for a few weeks, a temporary Sunday School should be established and Sunday School work such as shall be planned by the local authorities should be carried out. A committee of the General Board has already taken this matter up with the stakes in which the prominent summer resorts are located, but it is recommended that the matter be carefully considered in all of the stakes of the Church.

We beg to submit to our officers and teachers this question: In the last analysis, is it not probable that the relinquishment of interest on the part of the officers and teachers themselves and their inclination to "slacken the pace" a little

during the summer months are more responsible for the loss in attendance than any other cause? There seems to have grown up among us an idea that mental and educational work is to be done largely during the winter months. This largely arises from our day school experience and we are prone to relax our efforts in educational matters when the summer time comes. It is our observation that generally Sunday School teachers are not as well prepared and lessons are not as well taught and therefore Sunday School work is not made as attractive during this period when counter-attractions outside the Sunday School are so inviting. We believe that our teachers, upon consideration, will conclude that the conditions prevail as stated, and, of course, it is unnecessary to point out the remedy to them.

From a contemporary Sunday School paper we take the liberty of quoting the following suggestions for what they are worth, designated as

"Secrets of Summer Success."

"We quit talking about hot weather."

"The substitute teachers prove very faithful."

"We begin promptly on time and close on time."

"Every teacher, officer and scholar boasting."

"No interruption to the lesson study period is allowed."

"Kept in touch with absentees by calling and telephoning."

"The superintendent gives personal attention to each member."

"Our success is largely due to the faithfulness of the officers and teachers."

"The Sunday School room is cheerful, bright and airy, and decorated with flowers and plants."

The Power of Right.

As I myself look at it, there is no fault nor folly of my life—and both have not been many and great—that does not rise up against me, and take away my joy, and shorten my power of possession of sight, or understanding. And every past effort of my life, every gleam of righteousness or good in it is with me now, to help me in my grasp of this art and its vision. So far as I can rejoice in or interpret either, my power is owed to what of right there is in me.

I dare to say it, that, because through all my life I have desired good and not evil; because I have been kind to many; have wished to be kind to all; have wilfully injured none, and because I have loved much, and not selfishly; therefore, the morning light is yet visible to me on those hills, and you who read may trust my thought and word in such work as I have to do for you, and you will be glad afterward that you have trusted in them.—*Ruskin.*

Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper and Joseph Ballantyne.

I Live for Those who Love Me.

WORDS BY GEORGE L. BANKS.

MUSIC BY EDWIN F. PARRY.

The musical score consists of three staves of music. The top staff uses a treble clef, a key signature of one sharp (F#), and a common time (indicated by '3/4'). The middle staff uses a bass clef, a key signature of one flat (B-flat), and common time (indicated by '4/4'). The bottom staff uses a bass clef, a key signature of one flat (B-flat), and common time (indicated by '4/4'). The lyrics are written in a mix of regular and bold text below the staves, corresponding to the musical phrases.

1. I live for those who love me, Whose hearts are kind and
2. I live to hold com - mun - ion With all that is di -
3. I live to hail that sea - son, By gift - ed minds fore -

true, For the heaven that smiles a - bove me, And a -
vine, To feel there is a un - ion, 'Twixt
told, When men shall rule by rea - son, And

waits my spir - it too; For the hu - man ties that
na - ture's heart and mine; To prof - it by af -
not a - lone by gold; When man to man n -

bind me For the task by God as-signed me, For the Grow
fie - tion, Reap truths fron fields of fie - tion, The
nit - ed, And ev' - ry wrong thing right - ed,

bright hopes left be - hind me, And the good that I can do.
wis - er from con - vic - tion, And ful - fil each grand de - sign.
whole world shall be light - ed As E - den was of old.

Are the Children at Home?

By Margaret E. Sangster.

Each day, when the glow of sunset
Fades in the western sky,
And the wee ones, tired of play,
Go tripping lightly by,
I steal away from my husband,
Asleep in his easy chair,
And watch from the open doorway
Their faces, fresh and fair.

Alone in the dear old homestead,
That once was full of life,
Ringing with girlish laughter,
Echoing with boyish strife,
We two are waiting together;
And oft, as the shadows come,
With a tremulous voice he calls me;
"It is night! Are the children at home?"

"Yes, love!" I answer him gently,
"They're all home long ago."
And I sing, in my quavering treble,
A song so soft and low,
Till the old man drops to slumber,
With his head upon his hand,
And I tell to myself the number
Home in a better land.

Home where never a sorrow
Shall dim their eyes with tears,
Where the smile of God is on them
Through all the summer years!
I know—yet my arms are empty
That fondly folded seven,
And the mother's heart within me
Is almost starved for heaven.

Sometimes, in the dusk of evening,
I only shut my eyes,
And the children are all about me,
A vision from the skies;
The babes whose dimpled fingers
Lost the way to my breast,
And the beautiful ones, the angels,
Passed to the world of the blest.

With never a cloud upon them,
I see their radiant brows;
The boys that I gave to freedom—
The red sword sealed their vows!
In a tangled Southern forest,
Twin brothers, bold and brave,
They fell; and the flag they died for,
Thank God, floats over their grave.

A breath, and the vision is lifted,
Away on the wings of light,
And again we two are together,
All alone in the night.
They tell me his mind is failing,
But I smile at idle fears;
He is only back with the children,
In the dear and peaceful years.

And still, as the summer sunset
Fades away in the west,
And the wee ones tired of play,
Go trooping home to rest,
My husband calls from his corner,
"Say, love! Have the children come?"
And I answer, with eyes uplifted,
"Yes, dear! They're all at home!"

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.

Sunday, August 2. Lesson 26—Calendar Subject: Labor Day.

The first Monday in September has been designated Labor Day and is celebrated as a legal holiday in practically all states. The proper celebration of this holiday would be a valuable subject for discussion. The day furnishes a good opportunity for instruction in the home on the dignity of labor, respect for honorable work. There is much need of driving home the lesson that only through labor in the service of others can we give expression to our gratitude to mankind for what has been done for us and our loyalty to the race to which we belong. May it not be that one of the best ways to serve God is to efficiently and loyally serve our fellows?

Sunday, August 9. Lesson 27—Our Social Responsibility.

1. The community is what we make it.
 - a. Relationship of individuals to each other.
 - b. Relationship of individuals to community as a whole.
2. United parenthood, the most powerful influence in any community.
3. Child welfare, a platform upon which all parents, irrespective of creed or color, can stand.

If it were possible for each of us to live by himself, not at any time coming into relationship with others, each might do whatever he pleased to do. Such a life, however, is not possible and just as soon as we begin to associate with others we begin also to come under certain social responsibility. The fact that we live with others carries with it the necessity of safe-guarding others in their legitimate rights and privileges which we must do if we expect to have our own rights and privileges protected. This relationship of each individual to every other individual in the community must be clearly apprehended, as well as the relationship of the individual to the community as a whole. Upon a clear understanding of the responsibility growing out of these relationships will depend very directly one's value to his fellows, one's social efficiency. A study of our social obligations, whether we live in a large city, a small town, or a scattered community, will convince us that we, ourselves, are responsible for the kind of community in which we live.

It has been said that "God and one

man are a majority." Certain it is that even one man who is in the right and who is unafraid can often shape the policy of a community and determine the character of its growth and development. What shall we say of the power that can be wielded for good by the fathers and mothers of a community? True, not all parents belong to the Parents' Class, and many are indifferent, but ten or twenty or more earnest sincere men and women who value the souls of their children higher than dollars can by united effort do whatever they decide to be necessary, especially when their action means the welfare of the children of the community.

Your outline says that child-welfare is a platform upon which all can stand. Rather is it a program upon which all can work. There is no religious denomination that can be indifferent to such a program. No individual who lays claim to good citizenship can turn a deaf ear to the call to activity in such a program. Indeed the welfare of children is the one thing that cross-sections everything else in life. It enables us to bury our differences, to forget our prejudices, to lay aside our political partisanship, to overcome our religious bigotry if we have any, to condemn to the oblivion of the past our sectional strife, to make dominant and powerful in our lives the brotherhood and fellowship which are in Christ Jesus.

Think of these things and try to realize your responsibility not only as fathers and mothers but as individual members of society. The following questions may help in this study.

1. What do you think of the statement that "the individual is not educated when he leaves school or college, but, rather when he has become related to the actual life of society in a vital way by being able to do things through the utilization of the forces and powers physical and social over which he has control?"
2. What is meant by social efficiency?
3. Upon what, in your opinion, does social progress most depend?
4. Human progress has been measured by material wealth, by education and culture, by religious observance, by personal freedom, by governmental efficiency, by health, by the distribution of wealth, by the righteousness and justice of society in dealing with its members, by the care with which one generation safe-guards the welfare of the generation which is to succeed

- it. What, in your opinion, is the best measure?
5. What do you think of parents who neglect their children? of a community which permits parents to do so?

Sunday, August 16. Lesson 28—A Town Survey.

Read the article in Bulletin No. 1 on "What Social Workers Should Know About Their Own Community." It is not expected that all of the questions suggested will fit any one community; the article is suggestive only. It would be possible to ask a hundred questions, the answers to which would be valuable to any parent.

The survey idea is spreading rapidly. People are becoming interested in the future of their communities. This interest prompts them to search for facts. The discovery of some facts creates more interest which still further stimulates activity. A few unrelated facts, however, are of little value. But if all the available facts bearing directly or indirectly upon the play and recreation of the children of any given community carefully collected, classified and presented to a group of interested workers for their consideration could be so collected and so presented they would be seen at once to be of untold value.

1. Are the play and recreation facilities of your town just what you would like them to be?
2. What do you as an individual parent know about the dance halls, pool halls, moving picture shows and play grounds of your own town?
3. Do you know from your own observation what your daughter will get in the way of experience the next time you give her permission to go to a summer resort for an outing?
4. Have you a right to be ignorant of the social environment into which you permit your children to go?
5. Could not the Parents' Class as a group of social workers find out everything that really needs to be known about all of these things, so far as to be able to guide their own actions and furnish information to other parents?

Sunday, August 23. Lesson 29—After The Survey, What?

One of the reproaches that can be heaped upon the American people as a

whole is that they do not live up to what they know. We know much but apply little. Most people know enough about the laws of hygiene to enable them to guard against almost everything that menaces health, except the purely accidental things, but the knowledge is not applied. The Japanese in the Russo-Japanese war did not know any more than we did in the Spanish-American war, but they applied their knowledge more perfectly, and saved thousands of lives where we lost them. All the information about play and recreation will be valueless unless we do something. It is not enough to know that the public dances are not properly conducted, that the moving picture show puts on films which are dangerously suggestive, that obscene songs are sung there, that pool halls are conducted in violation of law, that children have no decent place to play, that there is no place for organized play and athletics, that the saloon is a menace to childhood, that there is no gymnasium, that the pool hall is about the only place for a young fellow to find companionship, that there are boot-leggers in your town, that the parks are not lighted and are not patrolled, that there is a saloon right next to the dance hall, or that the school playground by a little work could be made a splendid place to play, that there is a large room in one of the school buildings that for very little could be put in shape for gymnasium work, that the school plant, which belongs to the people could in all probability be obtained for evening entertainments, that a good moving picture machine can be bought for about \$200.00, that school teachers would be willing to help in supervising the recreation of young people if they were asked to do so, or that the man who runs the public dance hall will do about what the parents want him to do if they will let him know in an effective way. It is not enough to know the value of play, its nature, children's need of it, its relation to citizenship, its relation to crime and immorality, or that it is commercialized and ought to be socialized. All of this knowledge will be without value unless we proceed to do something.

So it is for each Parents' Class that has followed these lessons on Play and Recreation and whose members are anxious that the spirit of the Home shall be what it should be to answer the question which forms the title of this lesson.

Sunday, August 30.—Lesson 30—Local Subject.

Theological Department.

Milton Bennion, Charman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.

Second Year—The Apostolic Age.

[Prepared by John Henry Evans.]

Lesson 22.

The important thing in this lesson is, not where Paul went, who did or did not go with him, or places, distances, or what not, but rather the personality of the Apostle to the Gentiles. And this personality is very strongly brought out in the text. Perhaps the best way of conducting this lesson is to have the remarks of Paul to the presiding officers read in the class and then to question the class on it. It is beautiful and touching English.

There is nothing in the world so wonderful as a human personality. Especially is this true of the personality of such a man as Paul. He was one of the great ones of the earth. And there can be no better service done a body of young people than to place before them clearly and vividly a character like Paul's. It is a thousand times more inspirational than to have them learn bald facts and dates and places—things that are important only in a dry-as-dust, technical course.

Well, then, here are the facts in the case of Paul, so far as this lesson is concerned. He is at Miletus, a place distant from Ephesus (if you must have figures) about thirty-five or forty miles. For some reason (you may hunt for it if you think it important—I don't) he asks the presiding officers at Ephesus to come to him, instead of going there to them. Then he talks to them familiarly, heart to heart. This address has a certain effect on them. He thereupon goes on his way, stopping at Tyre and Caesarea. Everybody thinks he should not go up to Jerusalem, because something will happen to him there, but he determines to go there notwithstanding. Now, what can be got out of all this as to Paul's character?

To begin with, he had power over men's hearts as well as over their intellects. He had natural leadership. He was what we know today as a mixer. You know, Paul was a scholar. He was learned in the lore of his day. And men of that standing are generally disinclined to mingling freely with their fellows. They prefer usually to live the contemplative, reflective, isolated life. But Paul was saved this sort of thing by an active, energetic disposition. It was his nature

to be doing as well as thinking—a rare combination. He associates with all sorts and conditions of men. He knocks elbows with whoever happens along. He travels. He seeks men out. He preaches to a great variety of persons, always adapting himself to whatever situation arises. We know him already as a thinker, a reasoner, a man of intellect. But this brief address and situation show him as a man of heart. Some men strike their fellows by reason of their mentality. They have large ideas, and stand for great thoughts. But they are not loved. They have not the power of touching the heart. Paul is not of this class. Big ideas he has—ideas that have moved the world and altered the course of things in civilization. But he was an eminently lovable man. The feelings went out to him. He had that sort of character which takes hold of the emotions. Our text shows this clearly. Men weep at the thought that they shall see his face no more! What is the secret of this strong attachment? He has been with them three years, he tells us, during which he has gone from house to house and worked "with these hands" for his own maintenance. He has not held himself above them. This, then, is the first characteristic of his personality—natural lovableness.

A second trait is self-reliance. Apparently he never sponged off the people among whom he traveled. Here he calls them to witness that he worked to support himself in his missionary labors. Elsewhere we find him employed as a tent-maker, his trade. Doubtless all this arose from a strong native feeling of independence, a desire not to be beholden to anyone. And he did not consider it beneath his dignity to work with his hands. Here again is character manifesting itself in what Paul does and says.

A third very obvious characteristic brought out in this brief address is courage and determination. He had made a religious vow to go to Jerusalem. On his way, which he took leisurely, he was assuaged time and again under circumstances that pointed to inspiration as the source of the idea that misfortune awaited him there. And on one occasion he was informed in prophecy by Agabus that he should be bound by the Jews at the Holy City and delivered to the Gentiles. This very fact would have damped the ardor of a less resolute man.

Besides, his friends everywhere begged him not to go to Jerusalem. But nothing could move him from his course. That he probably expected something very serious to happen to him is evident from his statement to the Ephesian officials that they should see his face no more. And yet he went there, with what results we shall presently learn.

Now, having learned some of the personal traits of the Apostle, it may not be out of place to question the class regarding the application of these characteristics to their own lives. How may we act so as to make ourselves loved by our associates? What opportunities have we today to develop self-reliance? What are the situations in our own lives that call for courage and determination?

Lesson 23.

At Jerusalem Paul visited James and the other leaders of the Church.

It seems that a rumor had reached their ears that Paul was teaching the Jews to forsake Moses. Whether or not they inquired specifically respecting this point or whether Paul volunteered the information in his report before the ecclesiastical officials, we do not know. At any rate, the Apostle set them right on the matter. Apparently they called his attention to the rumor, for we find them suggesting that he lead four Gentile Christians into the temple as an evidence that the rumor was false. This Paul consented to do.

The vow which these Christians and Paul were under was probably one of the class of vows described by Josephus: "It is usual for those who have been afflicted with illness or with any other distress to make vows, and for thirty days before they are to offer the sacrifices to abstain from wine and shave the hair of their head."

"Paul's consent to this proposition was in accord with his position at the council of Jerusalem some years before, in accord also with his missionary practice, and in accord with his principle to become all things to all men and to be careful not to cause a brother to stumble. At the council of Jerusalem he admitted that the Jews might continue to observe the rites of the law, though not thereby to secure salvation. The gospel of the circumcision was to remain by the side of the gospel of the uncircumcision. If then the report had been true, and Paul had taught the Jews to forsake Moses, he would have violated the understanding which he had with the elder apostles. But Paul according to his letters and the Acts had not done this thing of which he

was accused. He had sought to bring the Jews to faith in Jesus as the Messiah, and had taught that salvation was by grace and not by works of the law. Thus he of course antagonized the Pharisaic view of the law, but it was still true that no part of his energy was given to positive teaching that Jews should forsake Moses. This was the report, and this was untrue. Paul might well engage in a Levitical rite by which he would declare that this report was false. He could not affirm that he kept the law, as the Jewish brethren said that the proposed act would indicate, but we are not to hold that he consented to the proposition in order to prove this. He consented to the proposition in order to show that the report concerning him was false; and the report was not that he taught the Gentiles that they were free from the law, and not that he himself failed to observe the Jewish rites, but that he taught the Jews to forsake Moses. * * * * If, then, they saw Paul go through a Levitical rite, as one of them would do, they would naturally attribute to him their own conviction regarding its importance. But their liability to misunderstand his act was not a sufficient reason why he should refuse to perform it."—(Gilbert.)

This very effort to remove a misconception of his work well nigh resulted disastrously for Paul. It appears that he had been seen during the day with some Greeks, and the Jews, without waiting to find out the truth about the matter, immediately raised a hue and cry, "This is the man that teacheth all men everywhere against the people, and the law, and this place, and further brought Greeks also into the temple; and hath polluted this holy place!" Paul was arrested and beaten and taken by the captain and the Roman soldiers.

Fourth Year.

It is to be noted that the lessons for August deal, in the main, with matters yet to be realized. The last lesson, in so far as it deals with the resurrection of Christ, is supported by modern scriptures and also by historical records that are generally accepted by Christian people. Other than this, the lessons are concerned with prophecies and revelations concerning the Second Coming of Christ, the Millennium, and the Resurrection. As these are topics beyond the scope of secular history and scientific research it is difficult to do more than to cite the appropriate scriptures, to which abundant reference is given in the outline and in the text-book. It is to be noted, however, that there is an analogy between

these theological teachings and the faith of the great moral philosophers of the world. From Socrates and Plato of ancient Athens to Howison and Royce of our own time and country the great thinkers of the world have had implicit faith in the ultimate triumph of righteousness, or the good. Every optimist believes this; and it is optimists that have moved the world and helped to make it as good as it is. Pessimism does nothing but drive people to despair and suicide. It is a great help and inspiration to peo-

ple to look forward to the triumph of righteousness and the suppression of all evil, and to feel that it is their privilege to help bring about this result, as well as to share in its blessings. For man to have the opportunity and the ability to co-operate with God in bringing about the redemption of the earth and its inhabitants from wickedness is one of the most inspiring thoughts in both theology and philosophy. In teaching these subjects do not lose sight of the practical lessons implied in them.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

Second Year—Lessons for August.

[Prepared by Sister Bertha Irvine, Liberty Stake.]

Lesson 58—Repentance and Faith Bring Success to the Nephites.

Teacher's Text: III. Nephi 2:11-19; 3, 4, 5, 6: 1-9.

Predominant Thought: The Lord strengthens those who have faith in Him."

Memorize: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." (Isaiah 26:4.)

Review: What had caused the Gadianton to become so powerful? Mention some of their wicked deeds. Were the majority of them Nephites or Lamanites? Where did they have their strongholds?

Lesson setting: For some years after the manifestation of the signs at the birth of the Savior, the people repented of their sins; but as years passed they gradually drifted back into their old sinful habits. The Gadianton order was revived, and its members again took up their residence in the mountains, and began to rob the people of the valleys.

Lesson statement: (to be assigned to individuals)

1. The Gadianton cause suffering to the Nephites (III. Nephi 2:11-19).

2. Giddianhi's letter (III. Nephi 3:1-10).

3. Lachoneus sends proclamation—calls people to repentance (III. Nephi 3:11-16).

4. Gidgiddoni chosen captain (III. Nephi 3:17-21).

5. Gathering of the Nephites (III. Nephi 3:22-26).

6. Gadianton possess deserted cities (III. Nephi 4:1-4).

7. Gadiantons come against the Nephites (III. Nephi 4:5-10).

8. The battle (III. Nephi 4:11-14).

9. The Gadiantons lay seige (III. Nephi 4:15-22).

10. The Nephites victorious (III. Nephi 4:23-33).

11. Righteousness overcomes wickedness (III. Nephi 5:1-7).

12. Prosperity (III. Nephi 6:1-9).

Suggestions and supplementary material: Topic 1. The two great divisions of people were now Nephites and Gadiantons. The more wicked among both Nephites and Lamanites had joined the robber band and took part in their secret acts of robbing and murder, and now it became necessary that the more righteous among both people should combine for protection. Note the blessing of the Lord upon the Lamanites (verses 15, 16). What brought the dark skin upon the Lamanites? How long had it continued? (see II. Nephi 5:20-23.) What brought about the blessing?

Topic 2. On whose strength did Giddianhi rely? Discuss the proposition he made in his epistle. Had the Nephites accepted his terms what would have been their condition? Would they not have been enslaved spiritually, which slavery is the worst of all. Giddianhi speaks of their secret works being good. He evidently had in mind the protection they gave each other in wicked deeds, and that those who committed murder and who robbed could not be brought to justice. The prophets of the Nephites had continually warned the people against these secret works. (See II. Nephi 26:22, 23; 27:27; Alma 37:27-32; Helaman 6:21-30).

Topic 3. "We can scarcely understand how terrible must have been the misery endured by the nation at this time, to cause the conception and execution of

such a measure,"—referring to gathering of people. Lachoneus evidently knew that unless the people repented they could not have the help of the Lord, and that without His help they could not overcome their powerful enemy.

Topic 4. In what ways might we compare Gidgiddoni with Moroni? It seems that Lachoneus and Gidgiddoni shared honors in the government of the Nephites. How did Gidgiddoni show wisdom in not going against the enemy?

Topic 5. "Explain to the class the country in North and South America, occupied by the people (see map), and describe the nature of the country to be traversed by those going from Mexico on the north and Ecuador on the South, to the gathering place at the beginning of the Isthmus of Panama. Bear in mind that the land Bountiful covered the rich plains about the gulf of Darien. The region is now mostly covered with a dense forest; but in the days of the Nephites must have been 'cleared' land. The climate there is modified considerably by the northeast trade winds, so that it is not excessively hot. The temperature is about 80 degrees, and is the same all the year round. The soil is very rich, and it is possible to grow four crops of corn on the same ground in the year. Sugar cane, bananas, sweet potatoes, and like products once planted continue to grow and yield until they run wild. In the districts bordering the mountains which were infested by the robbers, it would be but natural for the people to fortify against them, or prepare places of refuge in case of attack. That such was the case is proven by the fact that all through that region ruins of old stone forts are still to be found. The writer has visited several of them." (Joel Ricks.) Point out the wisdom of the Nephites in selecting the land Bountiful as a gathering place. The following is from the Dictionary of the Book of Mormon: "Can we picture to ourselves the scenes that must have occurred as the people of two continents converged into one gathering place? From the shores of the great lakes in the north, from the stormy Atlantic seaboard, from the coast where the mild Pacific ebbs and flows, from the region of the southern Andes, the migrating hosts flowed together to Zarahemla and Bountiful, the lands selected as the temporary gathering place. They came with their flocks and herds, their grain and provisions, leaving nothing that would sustain the robber bands while they continued to wage their unhallowed war. (17 A. C.) * * * It was not until the next year that all the people had as-

sembled together, for it proved a slow and tedious work to bring millions of people, many thousands of miles, with all their movable substance, and with a supply of seven years' provisions." Note means of travel. The Nephites showed by this mighty move their faith in the Lord, as well as in their leaders. Why were they "sorrowful" because of their enemy?

Topic 6. The robbers were evidently not inclined to live by industry, and the deserted cities were of no use to them. They had been accustomed to steal all they needed from the Nephites.

Topic 7. Recall instances where the Lord has given strength in battle. Mention some of the ways in which the soldiers might be strengthened. How did the Nephites at this time obtain such power?

Topic 8. The Nephites had had many great battles, but from what the historian tells us this was the greatest of all, so far as loss of life was concerned. What might have been the result had the Nephites not repented?

Topic 9. What is meant by a siege? What is its usual outcome? The robbers no doubt caused the scarcity of game in the forests by their ceaseless hunting in order to feed their great army.

Topic 10. Why were the Nephites anxious to prevent the robbers from going into the land northward? Inasmuch as the greatest battle had been fought so, too, might this be considered the greatest victory. Not one of the enemy was left at large; this had never occurred before in their battles. The Nephites showed true humility in so sincerely giving praise to the source of their strength. How could each one bring to pass what they prayed for (verse 30)?

Topic 11. The Nephites were now free from a most dangerous enemy, for not only did the Gadianton robbers steal their substance, but they had been continually enticing away the young people who would join them (see III. Nephi 1:27-30), and thus were a constant source of trouble. A greater menace, however, had the Nephites overcome even than the robbers, for they had forsaken the sins that were surely leading them to destruction. The Lord again became their stay and their protection.

Topic 12. About ten years had passed since the Nephites had left their cities in the north and the south to combine against the Gadianton robbers. Imagine what would take place in the deserted cities in that length of time, and the change that would soon come over them when

the inhabitants returned. Those who left as children were now grown up. Note the activities engaged in by the people. Compare with present day activities in our own country.

Lesson 59—Satan Again Gains Power.

Teacher's text: III Nephi 6:10-30; 7.

Predominant thought: The Lord has many blessings for those who serve Him, while Satan has no power to give peace to those who follow him.

Review: How did the Lord bless the Nephites in their wars with the Gadianton? How were they further blessed after the war? What brought about these great blessings?

Lesson setting: The Gadianton had without doubt changed many of the good laws while they held control of the government. After their overthrow order prevailed and the laws were revised according to justice and equity. Improvements went forward at a rapid pace, for the people were wealthy and united in all things for the good of the country. This peace, however, was short-lived; pride and selfishness, with their attendant evils again entered in.

Lesson Statement: (to be assigned to individuals).

1. Satan leads away the hearts of the people (III. Nephi 6:10-18).

2. Warned by prophets (III. Nephi 6: 19-21).

3. Prophets put to death—judges combine against government (III. Nephi 6: 22-30).

4. People divide into tribes (III. Nephi 7:1-8).

5. Jacob made king over those who followed him (III. Nephi 7:9-13).

6. Nephi's ministry (III. Nephi 7:14-17).

7. Miracles among the believers (III. Nephi 7:18-26).

Suggestions and supplementary work: Topic 1. Compare the description given in verses 8 to 12 with conditions prevailing at the present time. How could inequality so affect the church? The 18th verse shows plainly wherein lay the sin of the Nephites. Point out the greater responsibility of those who know the will of the Lord and do not do it. Read Matthew 7:24-29.

Topic 3. Again we see the mercy of the Lord in sending His servants to warn the wicked, so that they might have an opportunity to repent. Recall other instances of this kind (see I. Nephi 1: 18-20; Mosiah 11:20-25; Alma 8:14-17; also instances from old Testament.) We get the idea from the text that the

younger Lachoneus was a righteous man and would have spared the prophets if they had been brought before him, which the wicked judges knew; therefore, they combined secretly in order to carry out their purposes, and succeeded at last in slaying the governor of the land.

Topic 4. Explain what a tribal government is. The manner of government among the Indians at the time of the discovery of America might be an example. Show the benefits of good government and the necessity of a strict observance of law by the citizens in order to preserve it. Point out how the secret orders ever aimed to pervert justice and set law aside, while the righteous were striving to preserve order and administer justice.

Topic 5. Jacob and his followers built a city named Jacobugath (see III Nephi 9:9). "We can well imagine the condition of society composed of such elements: it must have been a head-center for everything abominable, and turbulent. Jacob, however, flattered himself that dissenters from the tribes would flock to his standard and soon make him powerful enough to extend his authority over the whole land. In this he was disappointed, for in the horrors of the upheavals of nature that came with the death of the Savior, Jacobugath and its people disappeared forever" (Dictionary of Book of Mormon).

Topic 6. This is the same Nephi who prayed with such faith to the Lord on the day before the sign of Christ's birth. Recall the incident. For thirty years we have no direct statement of his ministry, but we suppose he was doing all in his power to keep faith in the hearts of the people, and certainly must have attained to mighty faith himself, being daily ministered to by angels, and having power even to raise the dead.

Topic 7. Let us note that at this time Jesus was performing his earthly mission on the eastern continent, and that the time was drawing near when He should offer His life for the sins of the world. It was nearly thirty-three years since the sign of His birth was given. Mention some of the events taking place at the same time in Palestine. What did Jesus say to the Jews about having other sheep? (John 10:16) Nephi could at least rejoice in the re-establishment of the church among the righteous. To them was fulfilled the saying of the Savior in regard to signs following those who believed. There were now a few prepared through righteousness to receive the Savior when He should visit them.

Lesson 60—Signs of the Redeemer's Death.

Teacher's text: III Nephi, 8th chapter.

Predominant thought: The word of the Lord is sure of fulfilment.

Review: What was the condition of the people at the end of the thirty-third year? How were the righteous blessed? Who was the leader of the church? What great event was drawing near?

Lesson setting: Try to picture the great cities all over the American continent, the temples, synagogues and sanctuaries, the palaces, the great institutions of learning, and the buildings of various kinds; the gardens and orchards and fields; the highways leading from city to city;—the people dressed in the finest raiment; chariots, horses, and all that makes for luxurious living. They were given up to the pleasures of the moment, forgetting God, breaking His commandments wilfully, and giving no heed to the warning of His prophets. This was true of all save a few who were righteous.

Lesson statement: (to be assigned to individuals).

1. The time fulfilled—the great storm. III Nephi 8:1-11.

2. Destruction of cities. III Nephi 8: 12-18.

3. Darkness for three days. III Nephi 8:18-25.

Suggestions and supplementary work: Topic 1. Briefly mention events taking place in Jerusalem at this time. The people on this continent perhaps expected the three days of darkness to come in the same manner as the three days of light came. The great storm that so suddenly burst upon them might be regarded by them as merely a natural event until its terrible accompaniments filled them with such fear. Locate on map the places mentioned in the text as being destroyed. On page 249 of the Story of the Book of Mormon is a copy of Oettinger's picture, "Destruction of Zarahemla," which vividly portrays some of the scenes which might have taken place in that great city and many others. The following is from the Story of the Book of Mormon:

"On the fourth day of the thirty-fourth year the promised signs of the Savior's crucifixion commenced. A horrible and devastating tempest burst upon the land. All that was ever told of the loudest thunder, and all that was ever seen of the most vivid lightning, would fail to picture the terrific visitation. The earth quivered and groaned and opened in wide, unfathomable chasms. Forests of gigantic

trees were uprooted and carried high above the earth to meet in fearful shocks in the air and then to be driven down again and shattered upon the unyielding rocks. Mountains were riven and swallowed up in yawning gulfs, or were scattered into fragments and dispersed like hail before the tearing wind. Cattle were lifted from their feet and dashed over precipices, or were hurried before the blast to perish in the far off sea. Towers, temples, houses, were torn up, scattered in fragments or crushed by falling rocks, and together with their inmates were ground to dust in the convulsion. Human beings were hurled high into the air and driven from point to point, until they found graves fathoms deep beneath the earth's surface. Blue and yellow flames burst from the edges of sinking rocks, blazed for a moment and then all was the deepest darkness again. Boiling springs gushed upwards from sulphurous caverns. Shrieks and howls from suffering animals, awful in themselves, were drowned in the overwhelming uproar. Rain poured down in torrents, cloud-bursts, like floods, washed away all with which they came in contact, and pillars of steaming vapor seemed to unite the earth and sky."

Topic 2. Information may be obtained of like events by reading of some of the great earthquakes of modern times. Recall the sinking of Port Royal, the earthquake at Jamaica, and that at San Francisco. Darkness and violent storms usually accompany earthquakes. Such events are always occasions of great terror. There was only one way in which these terrible judgments which came to the Nephites might have been stayed. What was it?

Topic 3. Discuss the cause of the darkness. During these days of darkness, those who were spared could have no conception of what had happened all over the land. What makes their mourning cries so sorrowful? Who had led the people to this destruction? Who would have saved them from it?

Fourth Year – Old Testament

[Prepared by J. Leo Fairbanks.]

Lessons for July.

Lesson 57 (Continued.)

Teacher's text: II Kings 17.

Pupils' text for general assignment: II Kings 17:1-18

This lesson may be used as a review of Israel's sins and promised destruction. Use it as a connecting link between the story of Israel and the story of Judah.

It is important, too, to emphasize the life and ministry of Isaiah and his calm counsel for conservation, his wonderful insight into future events and his positive knowledge of the coming Messiah.

The kingdom of Israel had become an abomination in the sight of Jehovah. The idolatry and lack of justice had gone beyond God's forbearance. The alliance with Syria against the powerful enemy Assyria, had only brought a swifter destruction.

Israel had nineteen kings most of whom "did that which was evil in the sight of the Lord" but the last one, Hoshea, had manifested a spirit of repentance so that he did "not as the kings of Israel that were before him." He allowed his subjects to go to Jerusalem to the great feast of the Passover prepared by Hezekiah the more righteous king of Judah but the nation as a whole was past redemption.

Changes in the government of conquerors always gave vassal kingdoms opportunities to rebel and Israel took the chance of throwing off the foreign yoke when Shalamaneser IV succeeded Tiglath-pileser as king of Assyria.

As soon as the new king Shalamaneser was established an expedition was sent against Israel to enforce tribute. Hoshea was compelled to submit, but rebelled again after three years on promise of help from Egypt. A great siege resulted in taking numerous hosts captive into Assyria. According to oriental custom the principal inhabitants, soldiers and artisans were removed from the land and other captive tribes planted in their stead. "These people mingled with the Israelites who still abode in the land and were all comprehended under the general name Samaritans which was derived from the city of Samaria. At first all of them were worshipers of idols; but as wild beasts increased in their depopulated country they were much disturbed by lions. According to the notions respecting national and local gods which then prevailed in the world it is not strange that they attributed their calamity to the anger of the god of the country on account of their neglect of his worship. Accordingly an Israelitish priest was recalled from his exile, in order to instruct these idolaters in the worship of Jehovah as a national deity. He settled in Bethel where one of the golden calves had formerly stood, and afterward the Samaritans united the worship of Jehovah, with the worship of their own god." Kitto.

Lesson 58—King Hezekiah Trusted the Lord and Saved his People

Teacher's text: II Kings 18, 19, 20. II Chronicles 29:1-8, 18-20, 35-36; 30:1-2, 6-11, 22-26. 31: 1, 5, 20, 21; 32.

Pupils' text for general assignment: II Kings 18:1-15.

Topical outline for assignment to individual pupils:

1. Hezekiah's good reign.
 - a. Judah learns a lesson from Israel's captivity ch. 18:1-16. II Chron. 29:1-8.
 - b. Jeers of the enemy resented. ch. 18:17-37; 19:8-14.
 - c. Comfort from Isaiah and prayer to the Lord ch. 19:1-7, 14-19.
 - d. Deliverance foretold ch. 19:20-37.
2. Hezekiah's sickness.
 - e. The promised recovery ch. 20: 1-13.
 - f. Pride brought destruction ch. 20: 14-21.

Aim: Trust in God gives real strength; it is a spiritual force.

Significance of events.

- a. Historically, by showing why Judah retained her identity longer than Israel.
- b. Biographically, by revealing the value of trust in the Lord.
- c. Practically, by showing that the Lord hears those who are willing to do His work.

The lesson in the class: A map showing Babylonia and Assyria in relation to Palestine in every essential. Much history is connected with this lesson. It should be understood by the teacher but not necessarily told to the class. The teacher must merely guide the children into an understanding of Israel's fall and Judah's continued favor with the Lord.

The fall of Israel created a strong impression on Judah. For a time the price of prosperity and freedom was a heavy tribute paid to Sargon, king of Assyria. Revolt was always brewing in tributary kingdoms and especially when the conquering country was so far away.

The Philistine cities refused to pay tribute to Assyria and many people in Judah desired to join them. Isaiah foresaw the trouble it would bring and counselled against such a move. Sargon, king of Assyria, hearing of the uprising sent an army to punish the offenders and levy heavy tribute. Again the subject people rebelled when Sargon was assassinated. Isaiah was always conservative and opposed alliances that would involve his people. "An alliance with anyone but Jehovah was treason." He had opposed

alliance with Assyria but since Judah had become subject to Assyria he did his best to prevent Judah joining her neighbors against Assyria. Clad as a captive he walked the streets of Jerusalem for an object lesson.

Sargon's son Sennacherib proved to be as dangerous an enemy as his father. He conquered Babylon and then went westward toward Palestine. Everywhere he was successful. The Philistines and Egyptians were defeated and Hezekiah was shut up "like a bird" in his city. As a tribute Hezekiah stripped the gold from the temple. Sennacherib was not satisfied and demanded an unconditional surrender of the city.

Topic a. Hezekiah as a prince had learned to trust Isaiah and to pray to the Lord. He had tried to set the temple and its service in order. He was bringing the people back to their religious worship. He was not faultless but did his best. He learned from his mistakes. He struggled. He won.

Topic b. Picture the siege of an oriental city. The walls, the bowmen, the defenders. Finally the short period for a secession of hostilities brought crowds to the spot where the representatives of the attacking army were stationed. Go carefully into details showing how the three Assyrians made fun of Judah's faith and mocked the people of God as they stood on the walls. Force was mocking faith. Faith won.

The people replied not to the taunts, but quietly and impassionately listened. Make the children feel and see the incidents as real.

Topic c. The king was in his palace in deep meditation. He called in the prophet and in prayer they received assurances. Do you know of other rulers or presidents who can hardly trust affairs of state to their own wisdom without divine assistance. Washington, Lincoln. "One day a friend found Sir Robert Peel praying over a bundle of letters and apologized for interrupting his private devotions. 'These are my public devotions,' was the reply, 'I was just giving the affairs of state into the hands of God, for I cannot manage them myself.'"

Topic d. Read "Sennacherib's army." Faith and work go together in accomplishing desired ends.

Lesson 59—Josiah, Judah's Last Righteous King.

Teacher's text: II Kings 22: 23:1-4, 21-28.

Pupils' text for general assignment: II Kings 22:1-13.

Topical analysis for individual assignment.

- a. Josiah, grandson of Hezekiah, made king (ch. 22:1-2).
- c. Josiah sought wisdom and righteousness (ch. 22:14-20).
- d. Worship of the Lord established (ch. 23:1-4, 21-28).

Aim: Youth is the time of life to be active in God's service.

Significance of Events:

1. Historically, by showing the reform after the relapsed righteousness of Hezekiah's reign.
2. Biographically, by showing the influence of a righteous king.
3. Practically, by showing the importance and value of spiritual training when young.

The lesson in the class:

(Review lesson 58).

Make of the lesson to day an example of action—a lesson for conviction that we should be not only hearers of God's word but that we should be "doers of the word."

Topic a. When Josiah was little he was instructed by a wise teacher who lead him to realize what an important example his life would be. This teacher the High Priest Hilkiah, believed in the Lord's promises and helped Josiah to understand them. When Josiah was 8 years old he was made king but as he was very young he was given wise counselors who ruled the nations till the boy was old enough. (Finish the story in this way.)

Your life is just as important for God as any one. Your example should be for good. You may become as great as Josiah for you live in a democracy and may become a leader. You are a child of God and have responsibility. You have good teachers in your parents and in every way you are wonderfully favored. What will you do with your opportunity? Make it for righteousness as Josiah did? Be active, be fearless, pay no attention to those who would have you do as people of the world. Be yourself. Be a thorough Latter-day Saint.

What boys in history do you know about who were faithful to their religion and their people? Can the Lord use the young people in His cause? You say Joseph Smith was thus chosen. For what purpose? Yes, to become a teacher of men. We all need teachers. We can not know the truth for ourselves without finding out so the Lord has given us the Church works as guides. We should become familiar with them. We should read them just as Joseph Smith did for he got his inspiration to ask the Lord for wisdom from a book, the Bible.

Lesson 60—Jeremiah, who Suffered for his People.

Teacher's text: Jeremiah 1:2:1-5, 26-29; 11:1-5; 14:17-22; 18:1-12; 19:1-11; 20:1-10; 14; 32:1-5; 36:1-8, 15-32.

Pupils' text for general assignment: Jeremiah 1.

Topics for individual assignment:

- a. Jeremiah's call (1:6-19).
- b. His Commission (2:1-5, 26-29; 11:1-5).
- c. His Pleading (14:17-22).
- d. His Lesson from the Potter (18: 1-12).
- e. The Lesson to Judah (19:1-11).
- f. Jeremiah's trials (20:1-2, 7-10; 14; 32:1-5).
- g. Writings Burned (36:1-8, 15-32).

Aim: One who loves his people is willing to sacrifice for their best interests.

Significance of events:

- a. Historically, by showing the approach of Judah's captivity and internal state of national affairs.
- b. Biographically, by showing faith in God's promises and willing self-sacrifice to help His people.
- c. Practically, by showing the heroic struggle necessary to accomplish desirable ends.

The Lesson in the Class:

Review lesson 59 bringing out the important points and emphasizing the aim of the lesson. Connect to-day's lesson with the thought that the Lord uses children, or adults who are meek as children to do His great work; e. g. Moses, Joseph Smith, Jeremiah.

Presentation: Anathoth, Jeremiah's home town, was an hour's walk from Jerusalem. Jeremiah, though a priest, had sympathy for the prophets and stood for righteousness. He realized the fallen condition of his people and need of reform. He loved his people and felt the need of leading them to the true worship. Lead the class to appreciate what it means for a patriot to try to start reforms in his own town. Help the pupils to see in

Jeremiah a man of magnanimity, self-sacrifice, devotion, wonderful determination and fearlessness. Be sure that the popular notion of "weeping Jeremiah" gives place to the idea of a man of action and triumph, a man of courage and heroic endurance, above all a willingness to suffer persecution or ridicule rather than modify his honest convictions.

Jeremiah's life is divided into three periods corresponding with the three kings under whom he preached. Under Josiah he appealed to the people to reform their hearts. The reforms established by decree of the king were rather superficial so Jeremiah preached against the outward signs of worship when the heart was not sincere. He taught the spiritual worship. The second period of his preaching was under Jehoiakim and his message was one of warning and threats of judgment. The third was under Zedekiah the last king of Judah, when God's forbearance was exhausted, but hope was only in the restoration.

Review, briefly, the political changes in the far east. The great struggle for supremacy between Babylon and Nineveh was decidedly in favor of Babylon. Isaiah's warning to Hezekiah for the display of the sacred treasures was now being fulfilled. Invading armies were being sent to Egypt and Judah's identity was threatened.

Topic a. Reforms in our day would bring greater peace and happiness. There is need of honest manhood and womanhood as there was in olden time. Show how opposition increased Jeremiah's determination.

Topic b. Show how earnest, sincere and intense he was, yet how kind and forgiving.

Topic c. Jeremiah was a poet. He knew the depths of the human heart. His expressions are sharp and terse but full of beautiful comparisons. He speaks to God in a frank and familiar way that shows his wonderful trust in his Maker. He spares no one not even the king for he knows his own sure source of knowledge.

Life, however short, is made still shorter by waste of time.—*Lord Beaconsfield*.

Time is gold; throw not one moment away, put each one to account—*Garrison*.

He only lives in this world's life who has renounced his own—*Dean Stanley*.

As every thread of gold is valuable, so is every moment of time.—*Knox*.

True warfare is to cope with our faults or vices.—*Francis Drake*.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.

Second Year—Old Testament.

[By Josiah Burrows.]

Lesson 22—Saul Chosen King.

[For Second Sunday in August.]

Text: I Samuel 8, 9, 10:1-24.

The Prophet Samuel was now well advanced in years, and the burdens of the judgeship no doubt weighed heavily upon him. So he appointed his sons Joel and Abiah to succeed him. They, however, proved unworthy of the sacred trusts, by taking bribes, perverting justice, and seeking after lucre, which must have caused their venerable and devoted father much disappointment and sorrow.

This failure on the part of Samuel's sons, in connection with the advanced age of the venerable prophet, served as a pretext for the Elders of Israel to come to Samuel at Ramah, with a most unusual request. They asked that a king should be appointed to rule over them that they might be judged like other nations. This request greatly displeased Samuel, who prayed to the Lord concerning the matter.

The Lord told Samuel to listen to the people's desires, that it was the Lord they had rejected, and not Samuel alone, but he must warn them of the conditions that must follow, if they insisted on this radical change in their form of government.

Samuel thereupon related the burdens they must assume, how the king would exact from them all kinds of service, taking their best men for various positions in his employ. They would be compelled to till the ground, reap the harvest, manufacture tools and instruments, and give to the king's officers and servants a tenth part of all they produced. Here was an example of what might be termed compulsory tithing, very different from the practice in the church today. The people, however, were determined and still insisted that a king should be appointed to rule over them.

Saul the son of Kish, of the tribe of Benjamin, was a choice, good youth. At his father's request, in company with a companion, he performed a three days' journey searching for the lost asses. Not finding them, they were led to seek the prophet Samuel, who was to officiate at a feast, at a nearby city. On going there Samuel came out to meet them, and invited Saul to the feast. He told

Saul that the desire of Israel was upon him, and gave him the first place at the table. The next morning they arose early, and Samuel accompanied Saul some distance on his return. Before separating, he took Saul aside, made known unto him the word of the Lord, kissed him, and anointed him to be captain, and also blessed him with the gift of prophecy, and told him he should be turned into another man. Later, Saul met a company of prophets, and the spirit of the Lord came upon him and he prophesied with them.

It was no doubt a most impressive occasion when Samuel called the people together at Mizpah, ranged them in order according to their tribes, and rehearsed to them the object of the gathering; reminding them of the many instances in which the Lord had preserved them from the Egyptians, and other nations, only to be finally rejected in their persistent demand for a king to rule over them.

When all was in readiness, Saul, the son of Kish of the family of Matri, and of the tribe of Benjamin was called, but could not be found. The Lord made known that he was hiding, and being discovered, he was brought before the people, and Samuel said: "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king!"

Lesson 23—Saul Reproved by Samuel.

(For Third Sunday in August.)

Text: I Samuel 13.

Saul had now reigned two years over Israel, and we see him as a military leader directing his forces for the defense of the Israelites against the Philistines. Jonathan with a division of one thousand picked men, had smitten a garrison of the enemy, which had apparently angered and aroused them, so that now the Philistines prepared to overwhelm the Israelites with the immense force of six thousand horsemen, and thirty thousand chariots. The Israelites becoming thoroughly alarmed, scattered and hid themselves in caves, thickets, and among the rocks.

Saul remained seven days in Gilgal awaiting the return of the prophet, Samuel, and becoming impatient at the delay, usurped authority he did not possess, and presumed to offer a burnt offering

unto the Lord, which could only be rightfully performed in this instance by the prophet Samuel.

When Samuel finally came, he sharply rebuked Saul, and told him for failing to observe the commandment of the Lord, the kingdom should be taken from him, and his place should be filled by another whom the Lord had chosen.

This was certainly a most serious offense, and marks Saul's first fatal step on his downward career.

The lesson plainly teaches the sacredness and importance of the Lord's authority, and how careful we should be to respect and honor it.

Lesson 24—David's Personality and Character.

(For Fourth Sunday in August.)

Text: I Samuel 16, 17.

This lesson may properly be divided in two principal divisions as follows: 1. The selection and anointing of David as king of Israel. 2. The story of David and Goliath. In the first part we have an excellent illustration of how the Lord chooses His servants. Samuel was directed by the Lord to go to Jesse at Bethlehem, to offer a sacrifice to which Jesse and his sons and the elders were invited.

When Eliab the eldest son was presented to Samuel he was most favorably impressed, for he said: "Surely the Lord's anointed is before him." But the Lord said: "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Jesse then called his other sons, six in number, to pass by Samuel one at a time in orderly review, but Samuel said, "The Lord hath not chosen these." Samuel then enquired of Jesse, and learned that he still had another son, the youngest, who was absent attending the sheep. Samuel told Jesse to send for him, and when David came looking the picture of beauty and health, the Lord said to Samuel: "Arise, anoint him, for this is he."

Then Samuel anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward.

This was certainly a most remarkable and impressive event, and will well bear elaborating upon by the teacher.

The story of David and Goliath is so well known, that detailed repetition here is not necessary. When we consider this

great military gladiator, with his coat of mail, and immense spear, and how his defiant challenge was sent forth to the Israelites, every morning and evening for forty days, and that no one dared to meet him; how the king, Saul, had offered as a reward to any man who could slay Goliath, his daughter to wife, great riches, and to make his father's house free in Israel, we can better appreciate David's achievement.

When David the shepherd boy came with a present to his brothers, who were soldiers in Saul's army, and learned of the giant's bold challenge, notwithstanding the scornful remarks of his brother, Eliab, he did not hesitate to tell Saul that he would go and fight the Philistine. David said: "The Lord that delivered me out of the jaw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine.

Also in response to Goliath's defiant boast, David Said: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hands." Thus we see that David's faith and trust in the Lord, was implicit and complete. This story is one of the best in the Bible, and is sure to prove interesting to the pupils.

Fourth Year—Lessons for August.

Lesson 22—How the Church Began.

Lesson setting: Time, place, etc.

- I. The Priesthood Restored.
 1. The Aaronic Priesthood.
 - a. By whom conferred.
 - b. When conferred.
 - (1) Words used.
 2. The Melchizedek Priesthood.
 - a. By whom conferred.
 - (1) Upon whom.
- II. The Church Organized.
 1. Place and date.
 2. Early baptisms.
 3. The meeting.
- III. Subsequent Events in New York State.
 1. The first miracle.
 - a. When performed.
 - b. By whom.
 - c. Upon whom.
 2. The prophet arrested.
 - a. Baptisms at Colesville.
 - b. Opposition.
 - (1) Joseph taken.
 - c. Joseph tried at Smith Bainbridge.
 - (1) Result.

- d. Joseph arrested again.
- e. Second trial.
(1) Result.
- 3. Spiritual blessings.
 - a. Conference held.
(1) Results.
 - b. Growth and prosperity of the Church.

Suggestive Aim: God alone has the right to establish His Church and to commission men to officiate in His name.
Illustration, application.

Lesson 23—Events in Kirtland and in Ohio, Generally.

- Lesson setting: Time, place, etc.
- I. Removal to Ohio.
 - 1. Of the Prophet Joseph.
 - 2. Of the Church generally.
 - 3. The new home.
 - a. Description of Kirtland.
 - b. First converts there.
 - 4. The Lamanite mission.
 - II. Some Organizations Effected.
 - 1. The High Council.
 - a. Time.
 - b. Manner of organization.
 - c. Purpose and workings.
 - 2. The Twelve Apostles.
 - a. When chosen.
 - b. How chosen.
 - c. Their names.
 - d. Their duties.
 - 3. The Quorum of Seventy.
 - a. When chosen.
 - b. How chosen.

- c. Duties.
 - 4. The First Presidency.
 - a. Their names.
 - b. Duties.
 - III. The Kirtland Temple.
 - 1. Description.
 - a. Exterior.
 - b. Interior.
 - 2. Erection.
 - a. Poverty and sacrifices of the Saints.
 - b. Opposition from without.
 - 3. Dedication.
 - a. Time.
 - b. Spiritual blessings received.
 - IV. Mobbing of Hiram.
 - 1. The Prophet and Sidney Rigdon move there.
 - a. Time.
 - b. Purpose.
 - (1) Revision of the Bible.
 - 2. The Prophet.
 - 3. Sidney Rigdon.
 - V. Removal from Ohio.
 - 1. Opposition.
 - 2. Saints' attention mainly upon Zion, in Missouri.
 - 3. Removal to Missouri.
- Suggestive Aim: A life of sacrifice, the heritage of the Saints, brings growth and development.
Illustration, application.

Lesson 24—The Land and City of Zion.

(The teacher to choose his own incidents.)

Primary Department.

Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for August.

Lesson 29—Walking on the Water.

Text: Matt. 14:22-33.

References: Weed, chapter 36, JUVENILE INSTRUCTOR, June, 1912.

Aim: All things are possible to the Lord.

Memory Gem: "O thou of little faith, wherefore didst thou doubt?"

Picture: Plockhurst, "Lord Help Me."

Song: "Jesus Loves the Little Children," JUVENILE INSTRUCTOR, August, 1910.

I. Apostles on the Sea.

- 1. The storm.
- 2. Jesus goes to them.

II. Peter Walks on the Sea.

- 1. Peter's request.
- 2. His fear.
- 3. Jesus' reply.

III. The people Worship Him.

- 1. "Of a truth thou art the Son of God."

Suggestive questions to follow the lesson. (Show picture.)

Look! Where is Jesus?

Who are in the boat?

Where was Jesus when He saw the Apostles "toiling in rowing?"

What was He doing on the mountain? When He saw the Apostles in the midst of the storm, what did He do?

How did they feel before they knew Him?

What did Jesus say?

Were they still afraid?

When Peter knew it was Jesus what did he call out?

What does that tell of Peter's faith?

We cannot see Jesus as Peter did but how can we get His help?

How do we show our faith?
Use this lesson for the Fast Day thought and endeavor to get an expression from the children.

Lesson 30—Stilling the Tempest.

Text: Matt. 8:23-27; Mark 4:35-41; Luke 8:22-26.

References: Weed 30 JUVENILE INSTRUCTOR, June, 1912, and page 408, 1913.

Aim: Jesus Christ is the Son of God.

Memory Gem: "What manner of man is this that, even the winds and the sea obey Him?"

Picture. Dore: Christ stilling the Tempest.

1. The Sea of Galilee.

1. Calm.

- a. Beauties of the Sea.
- b. People on the shore.
- c. Jesus teaches them from the ship.
- d. Ship launched.

2. Storm.

- a. Jesus asleep.
- b. Disciples fearful.

11. Jesus' Divinity manifest.

1. The miracle.

2. The worship.

When Jesus was through speaking to the people what did He say to His disciples?

As they crossed in the ship what did Jesus do?

What happened while He slept?

Tell what happened then.

When those in the ship saw Jesus' wonderful power what did they say?

Lesson 31—The Woman of Samaria.

Text: John 4:1-42.

References: Weed, chapter 18. JUVENILE INSTRUCTOR, July, 1912.

Aim: The gospel is a well of water springing up into everlasting life.

Memory Gem: The water that I shall give him shall be in him a well of water springing up into everlasting life.

Picture: Christ and the Woman of Samaria—Hofmann.

I. At the well.

1. Jesus.
2. The woman.
3. The conversation.

II. Preaching the Gospel to the Samaritans.

1. The woman returns to the city.
2. The Samaritans go to Jesus.
3. He tarries with them two days.

How did the Jews regard the Samaritans.

Tell what happened at the well.

What did Jesus say of the water He would give?

The Gospel is that water?
How does it help us?

Lesson 32—Jesus and Nicodemus.

Text: John 3:1-16.

Aim: Baptism is the gateway through which we enter the kingdom of God.

Memory Gem: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Picture: Jesus and Nicodemus.
Introduction.

Point of contact: Children's birthdays, and baptism of some members of class.

Correlation: Jesus' baptism.

I. Nicodemus.

1. Who he was.
2. His associates.
3. Reason for seeking Jesus.

II. The Interview.

1. Time.
2. Reasons for going at night.
3. Nicodemus' inquiry.

III. The ordinance.

1. Baptism and the laying on of hands.
2. Mode of baptism.
3. Necessity.

Talk with the children of the happiness of birthdays and then of the special privilege that comes to one eight years old. Have some child tell how he was baptized.

The man who baptized you had authority from Jesus; that is, he held the Priesthood, and before he put you under the wafer he said that he baptized you in Jesus' name. Then he laid you under the water and covered you over, and brought you up out of the water. That is the way in which we were all baptized because that is the way in which we join the Church of God—enter the kingdom of God.

Jesus showed us the way, too. How did He show us?

In the city of Jerusalem, at the time Jesus was upon the earth, there lived a man named Nicodemus. Nicodemus was one of the leaders of the Jewish nation. He was a ruler and a Rabbi. He was also a rich man and had a great deal of influence among the people. Most of the rulers hated Jesus and treated Him unjustly and cruelly, but Nicodemus was honest and he wanted to know the truth. He was just and he wanted the rulers to treat Jesus justly, but being modest and timid he was afraid to have it known that he sought Jesus, so he went to Him by night for instruction.

Now this was the time of the year when there were a great many people in Jerusalem. They had come to the feast

of the Passover. What was that feast in memory of?

The people came from all the country round to attend this feast, and Jesus came too, that He might teach the people.

Nicodemus knew that Jesus was in Jerusalem, so we may think of him as leaving his home at night and walking along the dark, narrow, rock-paved streets to the house where Jesus was staying.

You know the roofs of the houses in Jerusalem are flat with walls enclosing them, making the top of each house just like a room, but open to the starry sky.

The Bible doesn't tell us just where Jesus was, but we know it was the custom for people to sit in this room upon the house top in the evening. So we think of Jesus sitting alone here, quiet and peaceful.

Nicodemus enters the house, ascends the stairs, and comes to Jesus, saying to him, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest except God be with him."

He no doubt asked Jesus what a man had to do in order to please our Heavenly Father; how one could enter God's kingdom, become a member of God's church.

This was a very important question to Nicodemus. It is important to everybody, for every one who loves the truth, who believes in our Heavenly Father and in Jesus Christ, His Son, wants to belong to His Church, to enter His kingdom.

Then Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God."

Whatever did Jesus mean? Why, people are only born once aren't they? Nicodemus wondered how he could be born again, be a little baby again when he was a man. But that wasn't what Jesus meant at all.

Jesus then said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." I wonder if any of you children can tell me what Jesus meant by being "Born of the water?"

Yes, he meant except a man be laid down under the water, and like being born again, he be raised up out of the

water, he cannot even see the kingdom of God.

We call it being baptized. So we understand Jesus to mean that except a man be baptized in water and afterwards receives the Holy Spirit, he cannot enter God's Church, God's kingdom. Let us repeat Jesus' words ("Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.")

Do you want to belong to our Heavenly Father's Church? Do you want to become a member of God's kingdom?

What will you have to do then? Yes, when? And then you will be a member of the Church of Jesus Christ. What is the name of our Church? To which church will you belong when you are baptized? After you are baptized you will go to meeting on Fast Day. Several men holding the priesthood will put their hands upon your head that you may receive the Holy Spirit, which will help you to do right. When the elders lay their hands upon our heads to confirm us members of the Church the Spirit of God comes into our hearts and changes us, makes us better, so that it is like being born again.

So Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Repeat it with me. What does "born of the water" mean?

What does "born of the Spirit" mean?

What is it necessary for us to do if we wish to enter God's kingdom—become a member of His Church? Jesus said "Except," etc.

Who was Nicodemus? Why did he come to Jesus at night? (Show picture of Jesus and Nicodemus.) (Pointing to Nicodemus.) Who do you think this is? Is he listening attentively? I wonder what Jesus is saying? The Bible does not tell us if Nicodemus was baptized. It would have taken a great deal of courage to have done so, but those who follow Jesus must be brave. Who would like to tell the story.

Why did Nicodemus go to Jesus?

What did Jesus say to him?

All repeat ("Except a man," etc.)

What does "born of the water" mean?

"Born of the Spirit?"

So if we wish to belong to the Church of God, what must we do? Yes, because Jesus said, "Except," etc.

When are you going to be baptized?

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. 10:42.

Kindergarten Department.

Wm. A. Morton, Chairman, Assisted by Beulah Woolley.

August.

(Lessons for this month prepared by Sister Victoria Reed, of Granite Stake.)

(See JUVENILE INSTRUCTOR, July, 1910, 1912. The work in July, 1912, is especially good.)

Songs: "God is Always Near Me," Eleanor Smith, No. 2.

"Who Taught the Birds?" Kindergarten Plan Book, 192.

"The Bird's Nest." Dramatize.

"Sweet Pea Ladies," Gaynor, 2.

"Sleepy Poppies," Gaynor, 2.

Gem Thoughts:

"My heart is God's little garden,
And the fruit I shall bear each day,
Are the things He shall see me doing,
And the words He shall hear me say.

God is always near me;
Though so young and small,
Not a look or word or thought,
But God knows it all."

Rest Exercises: This month rest exercises must take an important place in the class work. The little child tires quickly and unless he is really rested, and rested often, his mind will be in no condition to receive any message we may wish to give, no matter how well we are prepared to give it. Finger plays are not enough to rest the body, the child must be moved. Those exercises should be chosen which rest all the class. The nature work furnishes much material on which to build your rest exercises. The child's imagination may be called on and those things chosen which come within his experience and interest.

Suggestive Exercises:

1. Sowing seeds.
2. Cutting grain with a sickle.
3. Picking fruit and putting in baskets.
4. Picking flowers to carry to someone who is sick.
5. Flying birds.
Mother and father bird building a nest; searching for food for baby birds.
6. Children represent trees. Children may be birds flying in tree tops.
7. Swaying trees. Children are the wind which blows.
8. A stream of water coming down from the mountains. (Farmers will use it.)

9. Raindrops watering the grasses, flowers, grain, plants, trees, etc.

10. Bees alighting on flowers.

11. Hocing weeds out of garden.

12. A breeze on a hot day. Teachers take part with the children. The suggested exercises will bring out and emphasize the spiritual truth of your nature talks if you plan them carefully. Use those exercises which are suggested by your talk on the morning the talk is given.

Nature Work: The first morning talk comes on "Bird Day." Let your talk be about those birds with which the children are familiar. Let them tell you about the birds, their color, their songs, and their habits. Perhaps they will be able to tell you of habits which benefit us very much. The chief food of the baby robins is insects. The robins take far more insects than cherries. The children have seen the woodpecker hammering away at the tree. No doubt they can tell you what he is after. The blackbird and meadow-lark are known by nearly all children. They eat many ants and grasshoppers.

There may be other birds familiar to the children of your locality. They are the ones to talk about. Get pictures if you can. Pictures are of unfailing interest to children and the more so if they are pictures about which they know something. Bring out the truth that our Heavenly Father sent us the birds to help us. Show what their work is and how well they can do it.

See JUVENILE INSTRUCTOR, April, 1911, for "The Birds of Killingsworth."

Second Sunday.

Joseph Smith worked on his father's farm, so we have a good connection between the nature work and the lessons. In the talks, let the children tell all they can. Your questions should finally guide them to the truth you wish to bring out.

Aim: Earnest effort is rewarded.

1. Earnest effort shown in,—
 - a. Preparation of ground.
 - b. Planting of crops.
2. Reward—
 - a. Rain and sunshine sent by Heavenly Father.
 - b. The snow stored up in the mountains during the winter months is the work of Heavenly Father. Sent down when needed.

Third Sunday.

Result of earnest work—The harvest.

1. Caring for crops.
 - a. Great amount of work done.
2. The Yield.
 - a. Gathering it.
 - b. Preparing for market.
 - c. Putting away for winter use.

Fourth Sunday.

Mother does her share.

1. Preparing of food for the men who work in the fields.
2. Canning fruit for winter use.
3. How can we help?

Lessons.

First Sunday—Bird Day.

The Coming of the Seagulls.

Fred lived on a farm, for Fred's papa was a farmer. In the spring they plowed the fields and got everything ready for planting. Then Fred's papa scattered wheat all over the field. Fred watched the field, for bye and bye he knew that little green blades of wheat would come up and cover all the field like a green carpet, and that is just what happened.

The sun shone and the rain came and Fred's papa watered the field and the wheat grew higher and higher.

Fred was glad to see it grow for he knew that meant they should have flour for bread in the winter. If anything should happen to the wheat they would have nothing to eat. Fred's papa was glad, too.

But one day a terrible thing happened. Fred's papa had just come home. He was standing in the doorway looking out over the fields. All at once he saw a great number of crickets out in the wheat fields. These crickets were eating the growing wheat. And while he looked, still other crickets came and started to eat more of the growing wheat. More crickets came and still more and more until the field was nearly covered with them.

Fred's father called him and they ran out and started to beat the ground trying to kill the crickets that way. The men in the other fields were beating the ground, too, but so many crickets came that it did no good. They could not stop them. It looked as though the crickets would eat all the wheat and there would be no bread to eat in the winter. All the men in the village came out to help, but they could do nothing.

Then the people knew they must ask Heavenly Father for help. And they did. They went to the meeting house and there they knelt down and asked Heavenly Father to help them save the wheat. And Heavenly Father did help them.

Suddelny, there appeared far off west in the sky, something that looked like a great cloud. It came nearer and nearer and then Fred saw that it was a great flock of seagulls.

"What does it mean?" said the people. They were frightened for they thought the birds, too, had come to eat their crops.

But what do you think happened? Those seagulls flew down on the fields and began to eat the crickets. They ate and ate until all the crickets were gone.

The wheat was saved and the boys and girls could have bread to eat in the winter.

Second Sunday.

The story of Joseph Smith's first vision and the events following after read like a fairy tale. Now, if ever, the teacher must know the truth of "Mormonism" that she may unconsciously and consciously give it to the little ones in her care. Through these lessons the child may get the big fundamental truths of our Gospel. Of course he does not understand the great significance of them, but in the simple telling of these stories, he hears these great truths at a time when perhaps they are making the greatest impression on him even though it be an unconscious impression. He accepts them unquestionably even as he accepts the things in the great world which surrounds him.

Teachers, your responsibility is great.
BE PREPARED.

Texts: History of the Church, vol. 1, pp. 2-6.

One Hundred Years of Mormonism, (Evans) pp. 14-18.

History of the Prophet Joseph (Lucy Smith), pp. 74-76.

A Brief History of the Church, (Anderson), pp. 15-18.

"Birth of Mormonism in Picture," for sale at Deseret Sunday School Union Book Store price 50 cents, contains pictures for all these lessons. Children are always interested in pictures. Use good pictures—earnest effort will be rewarded.

Aim: Earnest effort to prepare one's self for the work of the Lord is rewarded.

1. Joseph at Home.

Earnest effort to help father.
Mother and father are pleased

2. Joseph at school.
Studies and plays hard.
Knows his lessons and is a leader
among the boys.
3. Joseph and the Sunday school.
Wants to go to right one.
Find Scripture passage—
4. The Vision.
Climax of earnest search for truth.

lived in the woods. He ran races and played with the boys and girls.

Joseph's father worked very hard in the fields. There were many rocks, big ones and little ones scattered all over the field. They had to get these rocks off before they could plant anything in the ground. When Joseph was old enough and strong enough he went to



JOSEPH PRAYING IN THE WOODS.

The Story.

Once upon a time there lived a man who had six sons. One of these sons was named Joseph. Joseph played in the woods and fields about his home. He watched the birds come back in the spring and build their nests. He knew the names of many of the animals that

the field with his father and brothers and helped pick up the rocks. He often got very tired but he went on helping just the same. Sometimes his father let him ride the horse. How happy he was! When they all came home at night and his mother heard of how he had helped in the fields she smiled at Joseph and he was happy.

When the snow was on the ground and they could not work in the fields, Joseph and his brothers went to school. It was very cold in the winter and there was plenty of snow and ice so the boys had great fun. Joseph ran races with the other boys and often beat them for he was a fast runner. He could jump higher than most of them too. He grew

read but they did have the Bible. Joseph often read it at night.

Now Joseph wanted to go to Sunday School. But he could find no place where they told him the stories as they were in the Bible. Somehow they didn't sound right to him. But he did want to go to Sunday School. He thought about it and thought about it. Then one



JOSEPH VIEWING THE PLATES.

tall and strong and the boys liked him. He studied hard, too, and knew his lessons well.

As soon as the snow was off the ground he had to stop school and help with the work in the fields.

The boys did not have many books to

night when he was reading the Bible he came to a place where it said that if anyone wanted to know what to do he could pray to Heavenly Father and find out. "That is just what I will do," thought Joseph, and he did.

Early one bright sunny morning Jo-

seph wient out into the woods, where there was no one but the birds and the little animals of the wood. There he could ask his Heavenly Father what he wanted to know. He knelt down. How quiet everything was. Then he prayed to Heavenly Father. It seemed a long time to Joseph before he got an answer. But he kept on praying. At last when he was just about to give up, there came a beautiful, wonderful light. And in the midst of that glorious light, Joseph saw our Heavenly Father and Jesus, the same Jesus that you know about. There they stood above him in the light. At first he was afraid but when he saw their kind, beautiful faces he was no longer afraid. He knew they had come to answer his prayer. When he asked them which Sunday School to

go to Jesus spoke to him and told him not to go to any of them, that none of them were right. Then Jesus told him many other things and when He had finished the beautiful light gathered about Jesus and Heavenly Father and they went back to Heaven. Joseph's prayer had been answered. He knew that sometime there would be the right kind of Sunday School for him to go to. He wanted to be ready to do the work which Jesus would sometime want him to do.

Third Sunday.

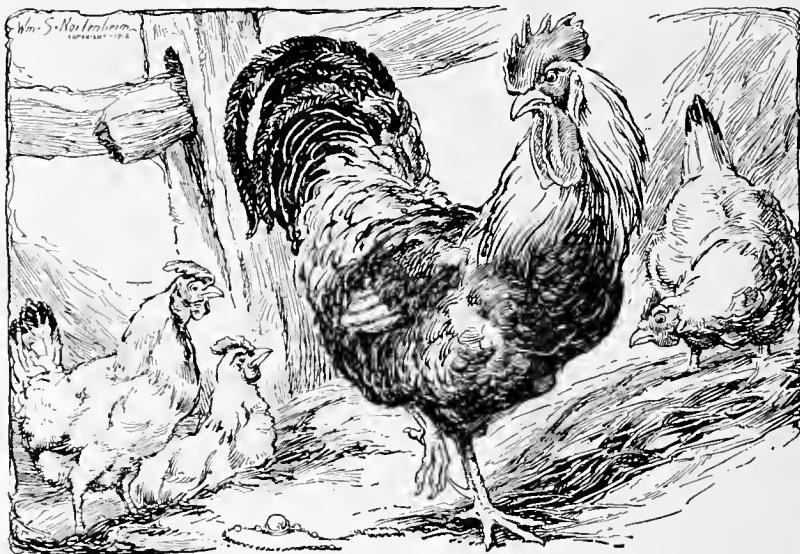
Retell Joseph Smith's first vision.

Fourth Sunday.

The delivery of the plates. See JUVENILE INSTRUCTOR, July, 1912.

The World's Great Fables.

By William S. Nortenheim.



THE COCK AND THE PEARL.

A cock was strutting up and down the farmyard among the hens, when, by chance, he hit upon a sparkling gem. "Ha-ha! Here is something good," quoth he, as he scratched away the straw. But when he saw that it

was a pearl he said, "You would be a great find for those who prize you; but for me, I would rather have a single barleycorn than a peck of pearls." *The Foolish Despise What They Cannot Understand.*



Danger!

"The men who made possible The Fourth of July did not intend it should be a day of Danger. They did not mean it should cause a loss of thousands of lives and millions of dollars in property.

Noise is not patriotism. Noise caused by dangerous explosives is worse than folly. The powder that causes one detonation may blind your friend; it may cost you a limb; it may even demand a life. Is the noise worth the price?

A firecracker costing a fraction of a cent may start a fire that will burn thousands of dollars. Is the noise worth it?

Patriotism is the willingness to sacrifice for your country's good.

To go without firecrackers and fireworks is a small sacrifice to good citizenship.

To avoid unnecessary danger and loss is good sense.

SO ABSTAIN FROM DANGEROUS NOISE."

—*The American Boy.*



Would You be a Farmer.

By Dr. J. M. Tanner.

It is a part of wisdom to foresee something of the future. The young man and girl starting out in life need a foresight that may be given by those whose business it is to impart knowledge that comes from experience. The question may be asked, Why should the young man want to be a farmer any more than his parents before him wanted to be farmers? Many a young man knows the great disadvantages of farm life. The answer is that this new age is new in nothing more than it is in farming, which is just now coming into its own. It is really today the profession which is making those who may fairly be termed successful. It stands on terms of equality with engineering, law, and medicine. Its possibilities have barely been touched, and the fields of agriculture are now opening wide their doors to some of the best opportunities to young manhood. The farm is not what it was twenty years ago. It really does not have much relationship now to its life of ten years ago.

In many of the eastern states where farm management has been brought to a high standard, the farmer is making perhaps greater headway than any other class of citizens. But the young man will ask if there is really any money in farming. Yes, in the right kind of farming; scientific farming, which includes the raising and feeding of live stock. The new methods of transportation and its control by the national government are bringing to the farm more and better markets than it has ever had before. Certain prices of the farm have come to stay. If the general public is to enjoy the products of the farm at something near

their cost of production the public must look for their proper and economic distribution. So far as the "consuming" public is concerned the question of cheaper living hereafter will be one of distribution and not of the cost of production. The farmer has learned a lesson and gained his experience at great expense. He is learning something of co-operation, and above all things that there is a demand for the products of the farm which has never been known before in all the history of our country. You have heard something of the cry "back to the land," but thus far it is little more than a cry, for the fact still remains that there are proportionally more young men rushing to the cities than are going to the farm. Heretofore, young men have sought employment among the army of distributors, either in transportation or in stores. The income from such sources has been fixed and affords measurable freedom from care and anxiety. But care and anxiety make men and women, and there is not much in life without them. In most occupations today the young man's range of opportunity is limited. His place is fixed and when years come to him his limited experience and his immovable station in life are often mere fetters. Proportionately the army of producers is growing less, hence the increasing demand for their supplies, and the correspondingly increasing wealth that will come to those who learn the practical lessons of the new farm life. Now for a prophecy. Not many years will pass when men will be heard to say, "If my front sight had been as good as my hind sight I would today have been on the farm."

A few more smiles of silent sympathy, a few more tender words, a little more restraint on temper, may make all the difference between happiness and half-happiness to those I live with.—Stopford Brooke.

A Little Child.

By Ruth Estelle Webb.

I sat within a church today,
And there midst the assembled throng,
I heard the worthy parson pray,
And joined to sing the sacred song.

My thoughts now wandered off apace,
To other things of lighter vein,
And started aimlessly to trace
Old broken links in mein'ry's chain.

I took myself to task with zeal,
To prayerful be I vainly tried;
When, lo! a being I could feel,
But could not see, stood by my side
And whispered "You may read the minds
Of those around who seem to pray;
That you may know their hearts, and
find
Of what they think, this Sabbath day."

I 'spied a maiden's curly pate.
Thought I, "I'll try my luck at that!"
But all it held, as sure as fate,
Was thoughts about her Sunday hat!

I looked into a widow's head,
(Her face was patient, kind and meek),
T'was filled with ghosts of hopes now
dead,
And tears were on her lash and cheek.

A farmer's mind next took my gaze:
The price of wheat was uppermost,
The kind of squash he'd better raise,
The jersey calves his farm could boast.

He wonders if the "Northern Lot"
Had best be sown in wheat or corn,
And if, with all the feed he's got,
He'd better build another barn.

A housewife's mind was full of cares;
She worries lest the babe will wake,
And in the midst of earnest prayers,
She fears the cook will burn the cake.

I next survey a merchant's mind:
It oft to business cares recurs,
In fancy, he, with manners kind,
Is cheating guileless customers.

He's wondering in his pious brain,
If watered coal oil will sell high,
What sand the sugar may contain,
And still the unsuspecting buy.

He's wonderting, too, with placed smile,
How he can pinch some poor man
tight,
And cheat a bit and all the while.
Remain in church, a "shining light."

The marbles in his pockets small,
An urchin's fingers roll about;
He wonders why the preacher's tall,
If church, will ne'er on earth be out?

He wonders if the preacher's head,
Has always shiny been, and bare,
And if the angels, when he's dead,
Will let him preach, and preach, up
there.

A school ma'am's head, devoutly bent
Is filled,—oh, who would ever think!—
With echoes of the school room pent,
As "Teacher, may I get a drink?"

She wonders can she truly teach
"The young idea, how to shoot?"
How best the worthless weeds to reach,
That in young minds have taken root.

A young man curls his slight mustache,
And thinks of collar, tie and cuff,
He wonders if he'll make "a mash"
And if his coat is "just the stuff."

And by his side another youth,
I look for common sense in vain.
Not there! And all I find, in truth,
Is that dire ill, "Girl on the brain!"

The parson's mind,—good man—laid
bare,
Old manuscripts reveal to view,
And hidden in the cobwebs there,
The story of a love, once true.

Great stacks of long forgotten texts,
Lay stowed away in dusty nooks,
Essays and lectures find I next,
And notes from different kinds of
books.

But through all gleams a selfish ray,
As piously he sings and prays.
He hopes that all their dues will pay,
And that his salary they'll raise.

But why doth he of holy life
This love for worldly goods possess?
Because his daughters and his wife,
Must in the latest fashions dress.

A child, may his sweet faith be mine!
Sits gazing at the preacher, awed,
His mind is filled with thoughts divine,
Half wondering thoughts of heaven
and God.

This child in all that concourse there,
Of every station, rank and sort,
Assembled in the house of prayer,
Hath wholly worshiped with his heart.

And oh! methinks our sordid cares,
Go with us to the house of God,
And mingled with our wordy prayers,
Are memories of the paths we've trod.

But e'er we find a heavenly home,
A refuge, pure and undefiled,
I think we must in truth become,
In simple faith "a little child."

Notes on Our History.

By D. W. Parratt.

VI.

THE NAHUATL'S LEGEND AND TEJOS' STORY.

For nineteen years Cortez was the central figure in Mexico City. During that time he made many invasions into different parts of the country in quest of glory and gold. Wherever he went he took Catholic priests along to spread the gospel among the natives. In a comparatively short time, Spanish military camps, each containing its missionaries, were scattered pretty much throughout the land. One of these expeditions lead by Cortez and making its way north and westward resulted in the discovery of the peninsula of lower California. We are told on good authority that Cortez gave to California the name by which it is still known.

An expedition among the Nahuatl tribes of Indians gave the devout missionaries an opportunity of hearing the interesting legend of the Seven Caves. According to this legend the Nahuatl's ancestors first lived in the interior of the earth and when they came to the surface to make their abode they emerged through seven wonderful caves. The natives said that these seven caves were in the far north and that many, many days would be required to reach them. Whether or not the missionaries understood perfectly the Indians in relating this part of their history may never be known, but certain it is that when the soldiers heard the legend they in some curious manner, mixed the story of the Seven Caves with the old, old story of the Seven Cities of which we have already made mention. We recall that the Seven Cities supposed to have been founded by the bishop of Lisbon far out in the Sea of Darkness were pictured as places of extravagant wealth abounding in

precious stones, spices and gold. The Spaniards, ever on the alert for traces of gold, seem to have concluded that the seven places mentioned by the Nahuatls were indeed none other than the seven famous cities of their own traditions—the wonderful Seven Cities that Columbus had hoped to find on his first voyage. It is not at all surprising then to learn that the restless explorers after reaching this extraordinary conclusion centered efforts on sending expeditions into the far north in quest of the famous Seven Cities.

A singular coincidence happened at this time which augmented interest in these expeditions. It happened that one of the Spanish officers had an Indian slave by the name of Tejos. This slave was brought from the Taos tribe in the north. It is interesting to note that Texas gets its name from this very tribe. Tejos was closely questioned by his master in matters pertaining to his home country. The Indian related that his father used to sell feathers to different tribes and in so doing traveled from village to village and thus became acquainted with them all. According to Tejos there were seven such villages and each was nearly as large as Mexico City. And he also declared that the inhabitants thereof paid fancy prices for the feathers in silver and in gold. Tejos, when a small boy, had accompanied his father many times to these wonderful villages and insisted that he could find the places again, however, it would be a long, long journey northward, far beyond the desert lands.

The soldiers' interpretation of the Nahuatl legend backed by the story related by the Indian slave was certainly enough to set exploration parties in motion. Tejos' master enthusiastically mustered an army and started for the land of the Seven Cities. The soldiers were filled with glowing an-



PUEBLO OF TAOS, NEW MEXICO.

ticipations "for everyone expected to return soon, loaded down with precious gold of which the Spaniards were always dreaming." But what a sad disappointment awaited them! While crossing the desert many of the men died of thirst and others were killed by wandering Indians. Provisions were giving out and hardships were increasing. At length the army,

discouraged and crest-fallen, returned to Mexico, and for a long time thereafter but little thought was given to finding the famous Seven Cities. The subject was almost forgotten until De Vaca and his three companions of whom we shall speak later came to Mexico and related wonderful experiences encountered in a walk across the continent.

An Object in Life.

To have an object in life is to know the fullest life one can possibly know. It means the development, the deepening of one's whole life, the employment of every faculty. It means a glorious freedom, a going straight on to one's object, a thousand new interests branching and growing in quite unexpected places. It means a straightening, a bracing, a knitting together of one's whole forces, a throwing out of every waste thought or employment, for everything must be made conducive to the end in view. So, through the years, a constant striving onward deepens and broadens one's whole life. And the child, or man, or woman, who might have lived and died a nonentity, or even a menace to others, has be-

come a strong post, a stronghold on which others may lean and grow strong.

Yes, an object in life is a wonderful uplifter. It will make out of the most worthless man or woman a character deep, noble, worthy. It will cause forces to be set in motion, drawing, as it were, with cords of mighty strength, the souls of the persons to whom that deep purpose in life is either given or taken. From far and wide will the necessary helps throng to aid that object on, a thousand subtle influences, growing and deepening like the net work of roots of a noble tree, will be at work, all striving to give that soul the aid it needs to attain its life's object.—*Mary Yeates*.



SUNDAY SCHOOL OF LARVIK, NORWAY.

This picture was taken Dec. 7, 1913, at Larvik, a small town on the south-east coast of Norway, about 85 miles south from Christiania. It is a town of 12,000 people. The branch was organized in 1913 by Mission President C. M. Nielson. Elder Alex A. Carlsen, who sent us the picture, writes:

"Elders are working hard in the branch. We have got about 12 Saints in this place and the work of the Lord is progressing. Our Sunday School now consists of 27 members and only 50 per cent belong to the Church. We are increasing our number all the time and expect to baptize some soon."

We begin our Sunday School at 11

o'clock on Sunday morning, then separate in two different classes—the theological class of eight members and the children's class. The childrens are studying the life of Christ and the adults are studying the Church and its authorities. We also hold meetings at 5 o'clock Sunday.

"The priests here are strong against us. They know we have the truth but will not allow us to advertise our meeting in the newspapers, so we are holding our meetings in a private residence.

"The branch is under the Christiana Conference, and Brother Carl M. Nilsson is our President."

The Current of Life.

Don't look for flaws as you go through life;

And even when you find them,
It is wise and kind to do somewhat blind
And look for the virtue behind them.

For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course
And think to alter its motion.

Don't waste a curse on the universe—
Remember it lived before you.

Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whim to the letter;
Some things must go wrong your whole life long,
And the sooner you know it, the better.

It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wiser man shapes into God's plan
As the water shapes into a vessel.



Children's Section

Peaseblossom's Lion.

By Sophie Swett.

CHAPTER X—THE INDIAN CAMP.

While Lone Eagle dashed into the woods, in the direction from which the lion's roar and the cry of fear had come, Bee Brown and Pinky Jones stood looking into each other's face, trying to be brave and keep back the tears.

"I'm afraid something has happened to Peaseblossom!" said Pinky, after a moment, in a voice broken by a sob.

"Not to Peaseblossom! that was a boy's voice!" said Bee, and her face was very pale. What Bee was thinking was that it would be just like Billy Boy to go ahead of all the other boys; he would think it his duty to do so, as Captain of the Guards. And old Rameses might be so fierce that Peaseblossom could not control him! "I *can't* just wait here, Pinky, and think the lion may be hurting Billy Boy!" she cried out.

I'll go anywhere with you," said Pinky. Her voice faltered a little, and in her heart she longed to be back in the grove where the other girls were pleasantly picnicking. Pinky still held to the opinion that picnicking was much more agreeable than lion-hunting, at least for girls. But Peaseblossom was specially theirs; she belonged specially to her and Bee; they could not desert her. Besides, if Bee thought that Billy Boy was hurt and could not stay away from him, she would go with Bee, even though her heart beat like a trip-hammer and her feet felt like cold lumps of lead.

Some people had been saying, of late, that Pinky Jones was getting to be more of a girl than they had thought she ever would be.

The two girls took hold of hands and walked bravely along in the direction from which the sounds had come. Only a little ways and they saw the smoke of a camp-fire through the trees. An Indian woman, near the path, was picking up sticks, as calmly as if nothing were happening. She looked curiously at them.

"No fear of lion, now!" she said. "Yellow-haired squaw little sister to the lion. - He know her voice. When little white squaw say to lion lie down, lion lie down like good dog."

"Was—was a boy hurt?" asked Bee. "We heard a cry as if some one were hurt."

"Maybe Boy scared. Maybe think lion hurt his dog. You go see!" said the woman and she pointed towards the camp. "No chains on lion



PEASEBLOSSOM'S ARM WAS AROUND THE LION'S NECK.

now! no chains and no fear," she added. "Lion like lamb because his sister come."

There was a fire in front of a log camp that had once been used by lumbermen. A kettle hung over the fire and some savory meat was cooking in it. Two tall and stalwart young Indians were standing in the doorway of the camp. Lying upon the ground was the great lion, and dear Peaseblossom was sitting on the grass beside him with her arm around his shaggy neck. There was a broken chain lying upon the grass, at Peaseblossom's feet.

The boys—all the Pekoe Guards—were grouped together and at a safe distance. The Pekoe Guards meant to protect their Daughter but they meant to do it with good sense and not with reckless daring.

And Captain Billy Boy looked much less anxious. Captain Billy Boy had caught sight of two men hidden behind the trunk of a great tree, close at hand, one of whom he knew was a Pekoe policeman although he was not wearing his uniform.

The Pekoe children had all the time been guarded by men sent by Papa Brown; for Mama Brown could not feel sure that the wildness might not come out both in the beast and in the Indian, however tame both might seem.

Perhaps some of the Guards may not have liked this precaution; but Captain Billy Boy had the good sense to be glad.

The bravest boy is very apt to be the one who best understands the danger.

Both of those men looked as if they had had a hard chase and Billy Boy had seen Lone Eagle look in the direction of that tree with a grim smile on his face.

Now that he had old Rameses safe in Peaseblossom's care Lone Eagle was willing anyone who wished should find the camp. In fact he appeared very proud of Peaseblossom's power over the lion and looked about as if he wished to be sure that everyone saw the pretty picture that they made together upon the grass—Peaseblossom with her arm around the lion's neck, and the lion's eyes losing all their wild and suffering look and growing affectionate and happy, like a dog's eyes when he looks at his mistress.

Suddenly, while everyone was gazing at the pretty picture, Flip, Ralph Fay's dog, danced up again directly under the lion's nose just as he had done a short time before. Flip had been left behind when the expedition set out because his discretion could not be depended upon, but had escaped from the camp and appeared, silently, at his master's heels. Flip had seemed to understand, at first, that his only chance of not being sent home lay in keeping still, and he had scarcely barked at all until he saw the lion, when his self-restraint had given way. He had capered about the lion,

barking madly, and his little master had cried out with fear. It was the cry which had come to the ears of Bee and Pinky.

As before, his little master's calls were unheeded and he was frisking about under the lion's very jaws, barking wildly even while his small body quivered with terror.

Suddendy old Rameses opened his great jaws and snarled.

Peaseblossom patted his head soothingly with her small hand. "Rameses, be kind to the little dog," she said imperatively. She placed the other hand on Flip's quivering back and held him, gently but firmly, by his collar.

The great beast's eyes gradually lost their angry glare. All at once he bent his huge shaggy head and lapped the little dog's face.

Oh, how everyone, Indians, and all, cheered and shouted! Even the two men who had acted as guards for the expedition forgot themselves and stepped forward from behind the tree and cheered with the rest.

Flip slunk back to his master's side with his tail between his legs. It was plain to see that he began to understand that it was not going to be popular to fight that huge beast. He even showed some signs of relief that such great things were not expected of a little dog. He looked about at every one as if he wished to say, "You see I was equal to the occasion. I certainly could have fought the lion if there had been any need of it. If I hung my tail between my legs it was only for a moment and because that lion's tongue, as perhaps you noticed, was bigger than my whole face and shut out the world from me."

"It was a great scene! It would have been worth thousands of dollars in a show! It would be good for a hundred performances!" cried a voice.

It was a voice that seemed to come from Lone Eagle's lips, but it was not his soft silky Indian voice at all!

Was this more of Lone Eagle's strange power over his voice? What did it mean?

The two Pekoe men on guard looked at each other, and the boys looked at one another, too, everyone surprised and bewildered.

Peaseblossom had arisen to her feet. She stood beside Rameses looking up at Lone Eagle with a startled face.

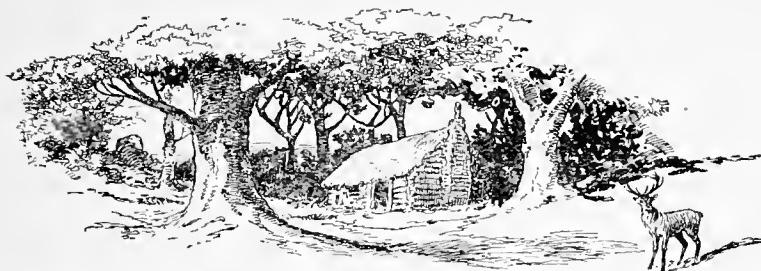
"You make me remember something—I can't tell what! Your voice sounds like someone I used to know," she faltered. "Who—who are you, Mr. Lone Eagle?"

(TO BE CONTINUED.)

The True Rest.

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest."



The Little House in the Beech Wood.

By Mary Allison Tiffany.

There were three of them, not counting the baby. First came Karl, who was ten, next eight-year-old Minna, and lastly little flaxen-haired Gretel, who was not yet six.

Their house, which was built of grey plaster, with a thatched roof, stood on the edge of the most beautiful beech wood in the whole world. For miles and miles it extended, deer roamed in it, pheasants and all sorts of wild birds made it their home. The father of the children, who was head forester to the king, dressed in dark green, with a feather in his cap, and a leathern pouch slung over one shoulder. On the other side of the house was a plain, with a road winding among fields of grain, bright with scarlet poppies and blue flax flowers, to the town, where their mother went on market day, with eggs, butter, berries and fresh vegetables.

Now, every now and then, something queer happened. Early in the morning, coming down a wood path, the children would see a strange man in a brown velveteen suit with gold buttons. Looking neither to the right nor to the left, he would march solemnly into the house, and hold a whispered conversation with their mother. As soon as he had gone, no matter how busy she might be, she would stop whatever she was doing, start up the fire, cook all sorts of good things, and pack them in a large basket.

Perhaps she broiled a young chicken, or fried speckled trout, caught by their father. There was fresh butter wrapped in a grape leaf, a jar of cream, thin slices of black bread, honey, crisp water cresses, and raspberries from the garden. When their father came home to his early dinner, their mother would point to the basket, and after a hurried meal, he would pick it up, and disappear in the forest. When he returned in the evening, the basket was always empty. No matter how many questions the children might ask, they could never find out who the man in brown velveteen was, or where the good things went. When they asked their mother she would say, "Run away, children, I am too busy to answer," and their father, who loved to tease, would tell them he was taking the basket to a family of bears—a mother with four little cubs.

A long way off, but still close to the beech wood, was the palace of the

king and queen. Built of red stone, with roses and ivy climbing on its walls, it stood in the midst of a garden full of the loveliest flowers, and below there was a lake with swans sailing on it.

The palace was so big you could hardly count the rooms, and each one seemed more beautiful than the one you had just left.

Now the king, who was very young, and the queen, who was still younger, and looked like a girl, sometimes tired of so much grandeur, with courtiers, and ladies-in-waiting, and liveried servants at every turn. So, some fine morning, while they were eating breakfast, which was always served on gold plates, the king, as if by accident, would give three little taps on the table with his seal ring. Then the queen, as a sign that she had heard, would drop her napkin. Of course, to the servant standing behind her chair this meant nothing. All that concerned him was to pick up the napkin. Hardly waiting to finish her breakfast, the queen, looking very happy, would spring from the table and hurry into a little room that she never allowed anyone else to enter. In a trice, down would come her golden hair which then hung in two long braids down her back, and dropping her heavy gown on the floor, she would pull out a drawer where lay in readiness a short crimson skirt, a white bodice, and a black velvet girdle ornamented with silver chains. Dressing quickly, she would unlock a secret door below which winding stone steps led to a postern gate. On the other side of this gate, she would find the king awaiting her, no longer wearing the fine clothes he had on at breakfast, but dressed in green like one of his own foresters.



THE PALACE.

Hand in hand they would creep through the shrubbery till they reached the beech forest where a winding path soon hid them from sight.

Now, one day, the wife of the forester seemed much worried when the man in brown appeared. "It will not be possible for me to send the basket this morning," she said; "my husband has gone so far that he does not expect to be home before dark, and the baby is too ailing for me to leave."

The man looked puzzled for a moment.

"How about the children?" he asked. "Can they be trusted?"



THEIR FATHER WOULD TAKE THE BASKET INTO THE FOREST.

Hardly waiting to finish her breakfast, the queen, looking very happy, would spring from the table and hurry into a little room that she never allowed anyone else to enter. In a trice, down would come her golden hair which then hung in two long braids down her back, and dropping her heavy gown on the floor, she would pull out a drawer where lay in readiness a short crimson skirt, a white bodice, and a black velvet girdle ornamented with silver chains. Dressing quickly, she would unlock a secret door below which winding stone steps led to a postern gate. On the other side of this gate, she would find the king awaiting her, no longer wearing the fine clothes he had on at breakfast, but dressed in green like one of his own foresters.

"Oh, yes," was the reply; "there are no better children in the world. But could they find their way?"

The man made a sign to Karl and Minna to draw near. "Now pay attention," he said, in rather a cross tone. "You are to take this basket to a little

house in the beech forest, and bring it back when it is empty, and you are to ask no questions of anyone you may find there, and you are never to tell where you have been."

"But how can we know how to go?" asked Karl.

"Don't interrupt," said the man still more crossly; "I was just going to explain. You must start by the path I came by till you see a big rock on your right hand. Behind it there is a trail that leads to a brook with stepping stones; from there you must climb a hill with a tall pine-tree on the very top, then go down the hill on the opposite side, always following the trail, and soon the house will be in sight."

So Karl and Minna and Gretel set off, very proud that they were allowed to go so far from home alone, and that they were to be trusted with a secret. There was so much to see it was hard not to loiter on the way. First the squirrel whisked up a tree and chattered at them from a branch, then a hare darted across the path, wild strawberries showed crimson in the grass, and flowers—flowers grew everywhere. It was great fun following the trail past the rock, down to the brook, up the hill and down again. All too soon they spied the house built of logs overgrown with lichens, its roof

WINDING STONE STEPS LED TO A
POSTERN GATE.

so covered with moss that it really looked more like a rock than a dwelling.

As they drew near, Minna cried out, "Listen! What is that noise? It sounds something like a running brook."

"I think it sounds like a girl laughing," said Karl.

And sure enough, close by the house a girl was perched on the branch of a white birch, and a young man was swinging her. But when she saw the children, down she jumped, and clapping her hands and calling to the young man to follow, she came running toward them.

"You dears!" she said, and kissed Gretel.

Down the stranger's back hung long golden braids. Gretel, who thought she had never seen anyone half so pretty, thrust out her chubby hands full of forget-me-nots no bluer than the girl's own eyes. Soon they were all seated on the grass, and while his companion told a story, the young man took the flowers and made a crown for her head.

"Now you look like a queen," he said, and they both laughed.

"Prettier than a queen," said Gretel.



Karl had already explained why his father had not been able to come himself, and that they had promised never to tell any one about the trail that led to the little house, or whom they might find there. The young man, who had brown eyes and a black mustache, and was as handsome as the girl was beautiful, said that was right, and that he felt sure they could be trusted. Then they unpacked all the good things that were in the basket and put them on a table that they found in the house. It was such a little house, with only one room and two chairs, and a dresser with plates and cups and saucers for two.

"Now, children," said the girl, "you are to be our guests."

So they sat on the ground while the two waited on them and there was plenty for all. After that the girl sang some lovely songs and they played games.

But suddenly the young man jumped in alarm. "My dear," he said, "the sun is setting; we must hurry. I had quite forgotten there is to be a court ball tonight."

For a moment Karl did not remember that they were to ask no questions. "A court ball?" he queried. "Will they let you go to a court ball?"

"Yes," answered the man with a sigh. "It is very tiresome, but they seem to want me there. Good-bye, children! Scamper home before it gets dark."

But the girl said, "Wait a moment," and taking one of the silver chains from her girdle, she wound it about Gretel's neck. "When you are a big woman," she continued, "and have a little child of your own, you may show her this chain and tell her when you were her age, you once lunched with the ki—," but just as she said "ki—," the young man, who was standing close behind her, put his hand over her mouth and she could not utter another sound.

All the way home the children wondered why he stopped her and what she had intended to say, and Gretel kept repeating, "But I don't know what she wants me to tell my little girl."

Not long after came market day. The mother filled a cart with fruit and vegetables, and harnessed, not the horse, for they were not rich enough to own one, but their faithful dog. Then she laid the baby, who was quite well again, on some hay in the cart and off they started. When they reached the market-place, their mother sat down under an umbrella big enough to cover herself and the baby and the fruit and the vegetables.

But hardly was she seated, when there was a shouting, a clattering of hoofs, a blowing of horns, and horses with out-riders mounted on them came galloping



KARL AND MINNA AND GRETTEL SET OUT

by. Following close behind rode a man with a black mustache and brown eyes, on a coal-black charger, and by his side was a lady with golden hair, on a milk-white steed. Now when they saw the children, they both bowed and smiled, and the lady dropped a red rose at little Gretel's feet. Meanwhile all the people in the marketplace were cheering and shouting:



"NOW YOU LOOK LIKE A QUEEN."

"The king! The king and the queen!"

For the moment the three were too bewildered to speak. Minna was the first to find her tongue. "Why, the man in the beech forest looked just like the ki—," she stammered.

But as she uttered the sound "ki—," Karl, who was behind her, put his hand over her mouth and she could not go on.

"Why, the pretty girl in the forest looked just like the qu—," began Gretel, and then a hand was put over her mouth and she could not go on, for Minna was standing behind her.

Now, indeed, they had a secret worth keeping, and it was all because their mother knew they were good children who could be trusted.

Kitty.

By H. G. R.

She lives unknown in poverty, her name
is common Kitty.

I cannot with veracity suggest that she
is pretty;

Yet with a quiet cheerfulness she goes
about her labors,

And really finds too much to do to back
bite with the neighbors.

A busy hand, a tranquil mind, the peace
of love about her,—
Her little family could not tell what
they would do without her.

The Children's Budget Box.

Acting a Lie.

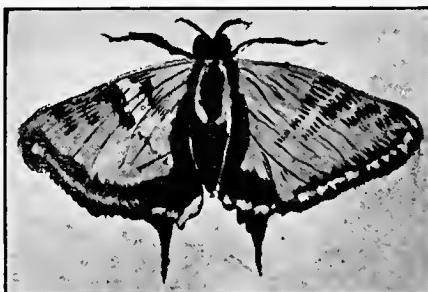
"Alfred, how could you tell mother that wrong story?" said Lucy to her brother. You know you did eat one of the apples at once become interested. "And why do mother you did not."

"Now, Lucy, I did not tell any falsehood about it at all. You know mother asked me if I took one of the apples from the dish, and I said 'No.' And that was true, for the apple rolled off the top of the dish when I hit the table, and I picked it up from the floor. Mother did not ask me if I ate one, but if I took one from the dish."

"But you know, Alfred, what mother meant; and you know that you deceived her; and you meant to deceive her. And that is acting a falsehood, which is just as bad as telling a falsehood. If mother had asked if you had eaten the apple, and you had shaken your head, would not that have been telling a falsehood? Certainly it would."

And Lucy was right. God knows what we mean as well as what we say. Do you not think an acted lie is as wicked in His sight as one spoken, and do you not think Alfred's conscience troubled him? You should never act one thing and mean another.

• Leonard Johnson,
Age 14. Barnwell, Canada.



Max Gowans,
Tooele, Utah.

Memories of Childhood.

Back to the days of childhood,
My memory often strays,
Where I sported in the wildwood,
In those happy childhood days

Where my mother's arms embraced me,
And her words so kind and true
Made every thing seem happy
All the long day through.

The farmhouse and the meadow,
Came reflecting back to me;
And it makes me think of happy times,
Which ne'er again shall be.
Lottie Larson,
Age 15. Pleasant Green, Utah.

July.

July, you gave our Nation birth,
The fairest nation of the earth.
We greet you with glad song and cheer,
We'll hoist the flag we love so dear.

July, you brought the Pioneers,
Brave men, who knew no coward's fears,
And women filled with faith divine,
To Utah's sunny, fertile clime.

July, we children love you well;
Of courage, faith and trust you tell.
We'll welcome you through coming years
And ever bless the Pioneers.

Irene Chamberlain,
Age 11. Orderville, Utah.

The Robin's Flight.

Mr. Robin said one day:
"Come, my mate, let's fly away,
And be happy all the while,
Where the sun will always smile.

"We shall stay till snow is gone,
Then, sweetheart, we'll come back home."
So away the robins flew,
Away up in the sky so blue.

Over hills they sailed all day,
Over trees they flew away,
And the children saw them fly.
Way up in the sky so high.

They came back in early spring,
When all nature seemed to sing,
There they raised and reared their young
To sing amidst the merry throng.

Julia Clegg,
Age 13. Elmo, Utah.

An Auction.

At the age of twelve Ted was left an orphan. His father had been poor and left a heavy debt to be paid. After his father's death the men wouldn't wait any longer for their money. And as Ted couldn't take care of the farm he sold it. But the farm only paid about three-fourths of the debt, and so the horses, cows, machines and furniture had to be sold.

One bright sunshiny day an auctioneer

came and carried everything out of the house and piled it under the trees. By the time he got this done quite a crowd had gathered, some to buy and some to look on. At three o'clock the auctioneer mounted his box and down came the hammer. Article after article was sold until they were all gone.

Meanwhile Ted had hid himself behind a large tree with Carlo, his only friend beside him. The tears were running down his cheeks and he didn't even try to stop them; he didn't care who saw him cry. While he was standing there a kind motherly looking woman went to comfort him and offer him a home.

When all the things were sold the people went home and left Ted alone on the old farm. After going all over the place and visiting every nook that was dear to him, he bid good-bye to the only home he ever knew and went to live with the kind farmer and his wife who had that day offered to take him for their own boy.

Alda Crawford,
Age 15. R. F. D., No. 2, Brigham City, Ut.



Drawn by Pearl Robinson,
Age 15. Eureka, Utah.

Summer is Near.

Old winter long has vanished
And summer time is nigh;
The birds are all returning,
And the trees begin to sigh.

The tulips gay are colored,
And all the leaflets green,
And little purple pansies
Are everywhere to be seen.

The wren his nest has builded,
The lark is blithesome and gay;
The frog does croak in the meadow
As on a bright summer day.

Elizabeth Seaman,
Age 13. Ranch, Utah.



Drawn by Vera Ferrin,
Age 14. Burley, Idaho

Honorable Mention.

For poetry:

Nora Barber, Centerville, Utah.
Mary N. Sorenson, Glenwood, Utah.
Carrie Seaman, Kanosh, Utah.
Blanche Warner, Marion, Idaho.

For Stories:

Barbara Goodridge, Lakeview, Utah.
Helen Hamilton, Sugar City, Idaho.
Bayard A. Kershaw, Porterville, Utah.

For Drawings:

Afton Arbuckle, Woods Cross, Utah.
Grace Bunker, Delta, Utah.
Mona Crockett, Montpelier, Idaho.
Thelma Greer, Wallsburg, Utah.
Malena Johnson, Cowley, Wyoming.
Kenneth Orr, Orton, Canada.
Olive Stanworth.
Florence Millward, Grantsville, Utah.

Jean's Disobedience.

It was four o'clock and time for school to let out. Miss Badwin helped the smaller children on with their jackets and said, "You must hurry and get home because we are going to have a big dust storm." As she helped Jean she said, "You have a longer way to go and you must run some of the way, won't you?"

Jean said nothing, but took Dick's hand and walked away.

They lived in a barren country with only a few settlers and Jean had to walk two miles to school.

The two boys walked fast at first, but slowed down as they neared Dick's home.

"My new pony is a beauty. I wish you would come in and see it," urged Dick.

"It doesn't look very stormy, so I will," answered Jean.

The time slipped away very fast while they were admiring the pony and it was getting dark and stormy when Jean started home on a run. Now, the wind blew harder and blew the dust in his eyes so he could hardly see.

"If papa would only come," sighed he, and then he stumbled and fell. He tried to get up, but the wind was too strong. About this time his father and mother were getting anxious, so his father hitched up and went to find him. He looked all over and was about to get some help when he saw a small sand-pile. Going to it he found it was Jean, fast asleep, and all covered with dust. The rain had soaked him through. He was taken home and put to bed. The next day he had a bad cold and had to stay home for a week. His eyes were sore for a long time and the next week he said to his teacher: "After this, I am going to obey you as well as my parents."

Florence Cranney,
Age 13. Island, Idaho.

A Discovery.

In our bushy elder tree
There's the dearest little nest;
Where beneath a mother's wing
Three darling birdies rest.

I'll tell you how I found it:
One day not long ago,
Just before the noontide,
When the sun was shining so,

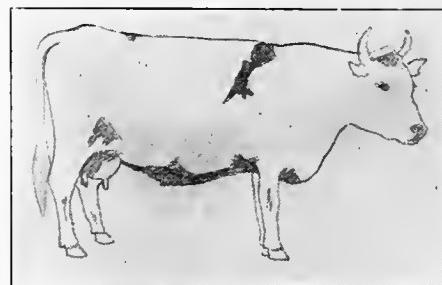
I heard two naughty little boys
A-climbing up the tree.
They wished me not to hear them,
So quiet they must be.

But, you see, I heard them,
And after they had gone,
I looked up in the tree to see
Which limb the nest was on.

And at last I spied it
Way up there 'mong the leaves.
'Twas rocking gently to and fro
With the slightest breeze.

And the little parents
Are as happy as can be,
Caring for their babies
In their home up in the tree.

Bessie McBride,
Age 12. Fairview, Arizona.



Drawn by Ora Lewis,
Age 9. Mesa, Ariz.



Milking the Same Cow.
Ora Lewis,
Age 9. Mesa, Ariz.

My Cow.

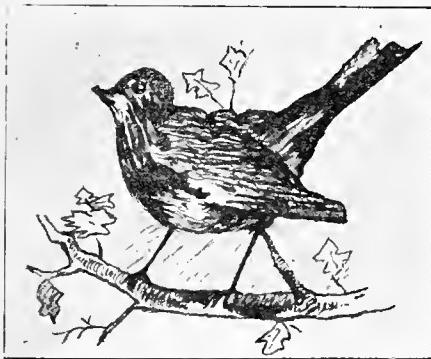
I have a pretty little cow;
She is the nicest thing.
She loves me very, very much
And likes to hear me sing.

Her eyes are big and soft and bright;
She's very nice, indeed,
And she is always sleek and fat,
For she has the best of feed.

When I take my bright tin pail
And to the pasture go,
She comes and stands so very still
When I say, "So-o, Spot, So-o."

Ora Lewis,
Mesa, Arizona.

Age 9.



Pearl Williams.
Age 14. Box 134 R. D., Murray.

The Newsboys' Christmas.

It was the morning before Christmas in a lumber camp in Maine. The snow had been falling all night and now the weather was cold and crisp and the jingling of sleighbells could be heard on the clear frosty air.

In one of the poorest houses, which was nothing more than a shack, a poor family lived. They were huddled around the fire, which consisted of only a few smouldering coals, talking of the many homes that would be filled with the Christmas spirit the next day.

All was silence for a while, then Mr. Nicholsen said, "Jack, my boy, isn't it about time you delivered your papers?"

His father being an invalid, it was necessary for Jack to help support the family.

He rose from his seat, reached for his shabby cap, pulled it down over his red hair, and saying goodby, started on his long journey. His clothes were ragged and thin and his hands were numb with cold before he had gone very far.

While climbing a snow bank his foot slipped and down he rolled. The snow coming after him almost buried him, so that his cries were unheard.

The supervisor of the lumber yards, while passing a little later, noticed a cap,

and shoveled the snow until he came to Jack. Wrapping him in his fur robes he was soon on his way to the town with him.

When Jack regained consciousness he observed that the room was nice and warm, decorated with evergreen and holly, and that a steaming supper was on the table, quite a contrast to his comfortless home.

After hearing Jack's story, Mr. Brown said, "Jack, you are a very noble little fellow; I'm going to give your family the best Christmas they have ever had, and if you like you may work in my lumber yards."

He kept his promise, and the Nicholsens had the best Christmas they had ever spent.

Alta Justesen,
Spring City, Utah.

Age 14.

Be Cheerful.

Be cheerful, little children,
Be cheerful, big folks, too,
Because when God looks from above
He sees you through and through.

Now let us be like sunbeams,
That are so clean and bright,
That we may all be worthy
To win Celestial light.

The sun he watches us by day,
The moon comes out by night,
And children clap their hands with glee,
And say, "Oh, what a sight!"

The moon shines pure and holy.
For it is clean within,
So let us all be cheerful,
And we God's praise will win.

Donette Tanner,
St. Joseph, Arizona.

Arbor Day.

Arbor Day comes once a year,
And with it birds and flowers appear;
The grasses, too, are looking green,
And buds upon the trees are seen.

The birds are happy as can be,
And we are asked to plant a tree
To shelter us in years to come—
From winter winds and summer's sun.

We plant a tree; 'tis oh, so small,
And think no good 'twill do at all;
But as the years are fleeing past
We to its shade resort at last.

When we are old, how nice 'twill be
To sit beneath that tiny tree,
And enjoy the shade it then will shed,
As its branches tower above our head.

La Salle Hansen,
Spring City, Utah.

Age 14.

Little Scissor-Stories

(V)

 HIS is a Kite," said Cousin Kate, clipping and snipping with her clever . "It was a very gay , made of red paper, red as a , with a long , tied with five, ten, twenty red . It stood on the  in the toy-man's window, and looked out at the  and  that flew by in the sun. 'I can fly too,' said the proud 

'The proud  will have to be taught a lesson!' 'Peep, peep, a lesson!' said all the little . Now Tommy Trott saw the Kite in the toy-man's , and went in and bought it with his bright , and took it up to the top of the high hill where the big windmill stands. This is the big windmill," said Cousin Kate, snipping and



clipping with her clever . ‘‘Fly, Kite !’ said . But the  lay flat on the ground and could not rise. Piff, puff ! the wind blew, and up went the Kite, sky-high. ‘I can fly wherever I like !’ it cried. ‘I will fly to the top of the  !’ But, piff, puff ! the wind blew the other way, and in two minutes the proud  was torn into strips, and, flip, flop, down it came to the ground. Dear, dear, what an end for the proud Kite ! But  ran with it to his mother, and she covered it again with red paper, and tied new red  on its , and away went  with it again to the top of the hill. Piff, puff ! the wind blew, and up went the , sky-high. ‘The  and the  fly when they please,’ said the Kite. ‘But I fly only when the wind helps me, and wherever the wind bids me, there I go. It is well !’ ‘Listen to the good  !’ said  to the little . ‘The good Kite has learned to mind. It is well !’ ‘Peep, peep, it is well !’ said all the little sparrows.’



The Funny Bone.

Worked Overtime.

"My mother made me what I am," said the political speaker, as he proudly threw out his chest.

"Well," said a small man, at the rear of the hall, "she must have put in most of her time at other things."

Not His Bunch.

A Sunday School teacher was quizzing her class of boys on the strength of their desire for righteousness.

"All those who wish to go to heaven," she said, "please stand."

All got to their feet but one small boy.

"Why, Johnny," exclaimed the shocked teacher, "do you mean to say that you don't want to go to heaven?"

"No, ma'am," replied Johnny promptly. "Not if that bunch is going."—*Delineator.*

Valor of Ignorance.

Mr. Snibbles got out of bed and slipped on his shoes.

"This must stop," he muttered irritably to his wife. "I'm going down-stairs to teach that young man to keep away from my house in the future."

"John," cried his wife, "stop! Don't go—"

But before she could say more he had slipped out of the door. She heard him steal down-stairs to the drawing-room; she heard sounds of a struggle and of the breaking of glass; she heard him drag his adversary to the hall and kick him down the front steps. Then when he returned she flung herself upon him and clung to him admiringly.

"What's the matter?" he demanded.

"Don't you know?" she answered. "That was a burglar!"

"Great Scott!" he gasped, turning pale. "Why didn't you tell me before? I thought it was Ethel's sweetheart."—*Harper's Magazine.*

Riddles.

When will there be only twenty-five letters in the alphabet?

When "U" and "I" are one.

What is the best land for little kittens?

Lapland.

Who was the first whistler?

The wind.

What is the favorite fruit of ministers?

Pairs.

Why is an author a queer animal?
Because his tale comes out of his head.
Why need you never starve in the desert?

Because you can eat the sand-which-is there.

Tommy's Idea.

Teacher: "What is the highest form of animal life, Tommy?"

Tommy: "The giraffe."

Weather Note.

A heavy bunch of clouds passed over Hogwallow yesterday bound for a Sunday School picnic in progress near Rye Straw.—Padugah Hogwallow Kentuckian.

Hard or Soft Boiled?

The sweet young thing was being shown through the shops of the locomotive works.

"What is that thing?" she asked, pointing with her dainty parasol.

"That," replied the guide, "is an engine boiler."

She was an up-to-date young lady and at once became interested. "And why do they boil engines?" she inquired again.

"Oh," replied the young fellow thoughtfully, "to make the engine tender."—Earle W. Gage, New York.

The Safer Way.

"Dat ol' man o' yohs is a purty good provider."

"He shows his sense," replied Aunt Chloe. "He wants to keep me busy occupyin' dishere skillet as a utensile instid of a weapon."—Washington Star.

Fitting.

"Aren't some of the hats women wear absurd?"

"Yes," replied Miss Cayenne; "and yet when some people put them on they do look so appropriate."—Washington Star.

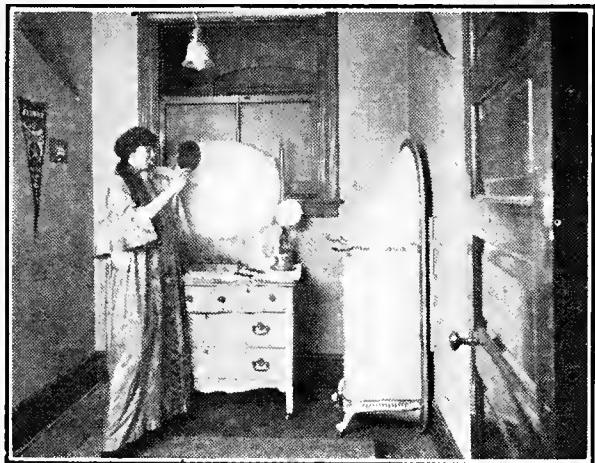
Utilizing the Auto.

"You must take exercise," said a physician to a patient. "The motor-car, in a case like yours, gives the best exercise that—"

"But, doctor, I can't afford to buy a motor-car," the patient growled.

"Don't buy, just dodge!" said the doctor.

THESE PICTURES



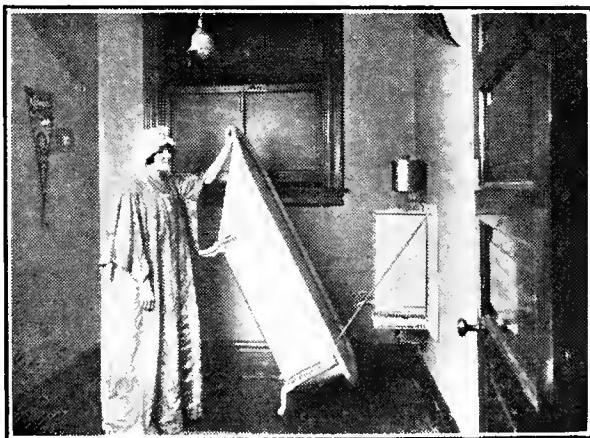
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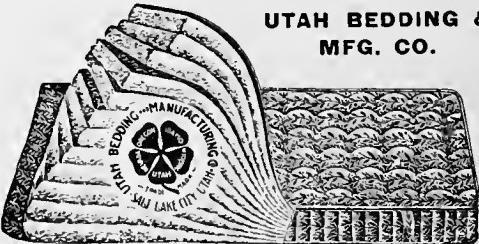


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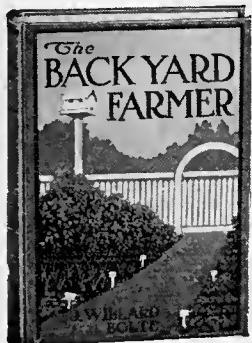
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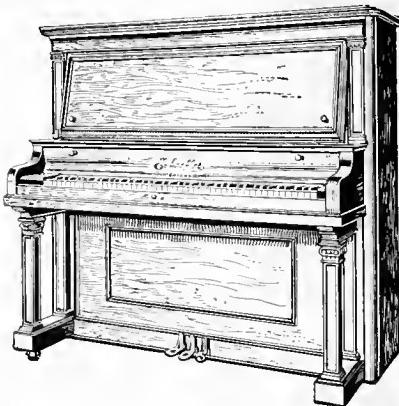
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